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OUTLINE OF NEW-CHURCH TEACHING

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AN OUTLINE OF NEW-CHURCH TEACHING

An Outline of New-Church Teaching

WITH

Illustrative Standard Passages

BY

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TO MY FATHER

WHO, FROM A YOUNG MAN, HAS BEEN
SELF-SACRIFICINGLY DEVOTED TO
THIS TEACHING.

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PREFACE

This book is meant to serve as an introduction to the teaching of the New Church, especially in Young People's Reading Circles, and in other classes.

It falls into two parts. Part I. outlines the teaching and gives questions and Scriptures on it. Part II. consists of illustrative standard passages from the Theological Works of Swedenborg, to be studied progressively with Part I. In this way the reader gets a general statement of the teaching in language free from technical terms, or explanatory of them; and at the same time becomes acquainted with the text of Swedenborg.

A class meeting once a fortnight would study on an average seven sections of the Outline, together with the Scriptures and Excerpts referred to, to complete the book in a season.

This "Outline" was done not without certain strong suppositions on the part of the writer. He feels that young people are interested in a religious teaching such as that of the New Church which has to do so emphatically with life here. It also has substance. And it knows its own mind. Decisiveness, content and useableness, it seems to him, a religious teaching must have to meet youthful inquiry. Nor will the challenge of this teaching to a new Christian day go without response in the idealism and spirit of high adventure in youth.

W. F. W.

Cambridge, Mass.,
October 1st, 1926.

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ABBREVIATIONS

Used in references to the Theological Works

A.—means Swedenborg's "Arcana Coelestia"
B.—his "Brief Exposition"
C.—the "Doctrine of Charity"
Can.—"Canons"
Coro.—"Coronis"
E.—the "Apocalypse Explained"
F.—the "Doctrine of Faith"
H.—"Heaven and Hell"
J.—"The Last Judgment"
L.—the "Doctrine of the Lord"
Life—the "Doctrine of Life"
M.—"Marriage Love" (also entitled "Conjugial Love")
N.—"The New Jerusalem and its Heavenly Doctrine"
P.—"Divine Providence"
Q.—"Nine Questions"
R.—"Apocalypse Revealed"
S.—"Doctrine of the Sacred Scripture"
T.—"True Christian Religion"
W.—"Divine Love and Wisdom"

D.L. and D.W. are treatises on "Divine Love" and "Divine Wisdom" to be found in the last volume of E.

PART I

AN OUTLINE OF NEW-CHURCH TEACHING

INTRODUCTION

1. A Premise. The Lord's Return to Men. The teaching of the New Church assumes and declares that the Lord has come again. The boldness and the wonder of this announcement are appreciated. The serious Christian will want to examine carefully into the truth of the statement. At present, however, we are only noting the fact that the teaching of the New Church assumes that the Lord has come again. Indeed, it can think of itself only as given by the Lord in His Second Coming. When the Lord came the first time, in a physical presence with men, He came bringing life more abundantly (*John* x.10), and teaching that life. To-day, too, when, as this teaching says, He comes "in spirit," He comes reviving the spiritual life, and offering a better understanding of it. Three things may be said to make up the Second Coming. 1. In the other world the Lord has inspired a fuller realization of the Christian life. 2. He is moving to the revival of that life here. These are not as plain ways as the third in which He has come. 3. He has also poured out on men's minds for religious inquiry and need an abundance of truth from His Word. This He has done through a servant, Emanuel Swedenborg (1688-1772). In Swedenborg's Theological Works the Word is opened in a deeper meaning than has yet been found in it, and taught anew in doctrines drawn from its plain teachings. This disclosure of the Lord's mind and revelation of Himself is a third and the most tangible phase of His

Return. At the heart, therefore, of the teaching of which an outline is to be attempted, there lives the conviction that the Lord has come again, and in no queer way, but in a way quite needed and helpful. Many observers feel that Christendom and Christianity are undergoing critical changes, and are in need of guidance and light and indeed of the Lord Himself. This teaching says that the guidance and light are at hand. It declares that the epochal changes in Christendom have a glorious meaning, namely, that the Lord Himself is leading to a new Christian era.

The teaching "for a new Church," then, has for its constant premise and for its origin the stirring fact that the Lord has come again.

Consider the Lord's prediction that He would come again. The connected discourse on the subject is *Mark* xiii (and the equivalent chapters in *Matthew* (xxiv) and *Luke* (parts of xvii, xviii and xxi.) Consider that the Lord Himself thought of an end to the first Christian era (*Matthew* xxviii.20); also that He connected His Return with the end of an age (*Mark* xiii).

Study in Part II. Excerpts nn. 1-4.

QUESTIONS:

1. What event is constantly taken for fact in the teaching?
2. How will you expect it to be established that the Second Coming is fact? Must the message itself bear out the story of its origin?
3. In what three ways does the teaching lead us to see the Lord returning?

2. A Second Governing Idea. The Spiritual World. One can not go far in the teaching of the New Church without seeing that it thinks of itself as given by the Lord in His Second Coming. A second reflection soon comes. Everywhere the teaching takes for granted the existence, reality and importance of "the other world," or the world other than that of which our senses tell us—the world of spirit. That world is not a subject of hope to it only, but a present reality. Swedenborg, by whom the teaching was given, says that he was permitted to step

into the spiritual world and live in it, as men and women are living in it who have entered it by the usual gate of death and resurrection. One hears in the teaching, therefore, no speculation about the other world, but positive report on it, and matter-of-fact references to it. Nor does that world only exist for the teaching; it is perpetually *thought with*. It is reckoned with on any and every subject. Any world of the spirit lies between us, as it were, in our consciousness here, and the Infinite Being. An incarnation of the Divine would take place down across the world of spirit (*Matthew* i.18 on; *Luke* ii.8-14). Any Word which God speaks He will speak by way of the higher world. Each of us, in his existence here, is living in the world of the spirit, too, though unaware of it as such. It is impossible then to account for the kind of creature the human being is, or the kind of book the Bible is, or the kind of process the incarnation was, without thinking about and with the spiritual world.

The teaching "for a new Church," we shall soon discover, seriously employs an informed thought about the spiritual world.

Study in Part II. Excerpts nn.4, 5 and 6.

QUESTIONS:

1. How do you account for the positive kind of statement in the teaching of the New Church on the subject of the other world?
2. Besides telling about it, how else does the teaching concern itself with the other world? Illustrate.

Arrangement of the Outline

3. We bring this outline of New-Church teaching together under three main heads. Religion, to that teaching, is always a way of life, which it likes * to call the spiritual life. We make this life our first study. One learns of the spiritual life from the Word; if one knows anything of that life, the Word has spoken to him in

* See note to § 13.

some way. The Word will be our second study. For the actual gift of the spiritual life one looks to the Lord; it comes as we follow Him. This simple enough reflection gives us our main headings: I. The Spiritual Life (§§ 4-60). II. The Word (§§ 61-93). III. The Lord (§§ 94-137).

Study Part II. Excerpt n.7.

QUESTION:

1. How do you relate in thought the three headings of the outline?

THE SPIRITUAL LIFE

I. THE SPIRITUAL LIFE

Preliminary

4. Before we ask what the teaching of the New Church tells us of the spiritual life itself, we shall do well to inquire how it thinks of the human being who is called on to live that life. How is he fitted by nature and endowment for a life higher than that which this world alone would put before him?

5. **The Relation of the Human Being to Life.** All life comes to us, and is made over to us, out of the great source of life, Infinite Being. We do not live of ourselves. Yet we have our lives to live, ourselves. We are at one and the same time dependent creatures, and creatures responsible for exerting our powers and exerting them rightly, and among these whatever abilities we have for the spiritual life. Both these sides of our essential nature the teaching of the New Church brings together in one pithy term. The human being, it says, is "a receptacle of life." He is not life, but an organism receiving life from the one Being Who lives of Himself. But this "receiving" means the exercise of powers; it means mental grasp, exertion of will, action. Life is received only in some growth. Two principal powers of reception underlie all our life. One is the power to see what is good and true in life (called "rationality" in the Theological Works); and the other is the ability to purpose and embody in oneself something of what is good and true (called "liberty" in our excerpts). *Inmostly* the human being as "a receptacle of life" is precisely these two capacities. Deep in him his own life takes as its first form these two powers of re-action to life.

Consider on our dependence on the Lord for life such Scriptures as the Lord's saying about Vine and branches (*John* xv); or on our self-activity the implications in the picture of the Lord standing at the door, and knocking (*Revelation* iii.20). Find other Scriptures on the two points.

Study Part II. Excerpts nn.8-10.

QUESTIONS:

1. In what deep respect is man a dependent creature?
2. How does he "receive" life?
3. What two capacities are at the core of his human existence?
4. What are these two capacities called in the Theological Works?

6. The Human Spirit: Inner and Outer. The human being is at the least an organism with a physical life, graced by moral and spiritual attainment, however fleeting. In religion's view, however, he is primarily and definitely a being of mind, aspiration, faith and love, or a spirit. This view is common to Christian thought. Man is spirit and body. Positive and unique in the teaching of the New Church is the thought that spirit is itself a living organism, endowed really, for instance, with those powers of sensation which eye and ear only exercise from it. Thought, love, insight, and purpose, in this view, have substance, or are the activity of a substantial organism. They make the spirit. They are the man himself. He *is* a spirit, and *has* a body. Inmostly in his spirit, as we said (§ 5), are powers of seeing and incarnating the good and the true in life. But aside from this the spirit is again inner and outer. It is capable of reckoning with values which belong in an inward or enduring spiritual world. It is also busied with the circumstances and interests of the passing world of material or bodily existence. The this-world consciousness is called the "external man" in our excerpts; the mind which one has for the world other than that of nature "the internal man." We need to bring together these items in our idea of how the human being is constituted. Besides seeing that inmostly in the spirit are the two powers spoken of at § 5, we need

to appreciate that the spirit is further distinguishable as inner and outer. The body in this view is an "added external." The teaching of the New Church is always thinking of the constitution of the human being in this way.

Study Excerpts nn.11, 12, 13.

QUESTIONS:

1. What is "the spirit" like?
2. How can it be thought of as inner and outer?
3. Are we to take "external man" to refer to the body, or to the spirit, when we come on the term in the teaching?

7. Two Ways of Life Open to Us. We will appreciate a consequence from the fact that there is in each of us a mind for life in this world, and a mind for the world of the spirit; a "this-world consciousness," and a mind which grasps the values of an enduring spiritual world. It becomes plain that there are two developments of life possible to us here, then. We can live life in the terms of our present and "natural" existence. Or the higher mind in us (without our entering on it actively as we shall hereafter) can influence our this-world consciousness and give it objectives and motives which are "not of the world." In the former case, we may grow physically and mentally, morally, too, but not in the life called spiritual. In the other case, we add a distinct growth of the spirit which gives quality to all the other existence. We grow in the life of this world, but in the life eternal, too. We experience a spiritual and natural development, or, strictly, a spiritual-natural development. "Spiritual man" and "natural man" in the teaching of the New Church are these two developments. In each development both "internal" and "external man" (§ 6) participate, but with a difference. Where a man sees any spiritual growth, it is with all his personality. Where the higher capacities in him, however, and sensitiveness to the values of a spiritual world, are unawakened, and wither in no confidence in their reality, he confines himself to a natural growth, in

which he is aware as realities only of his interests and the world's; the deepest thought and desire in him are still rightly called "natural."

Study Excerpts nn. 12, 14.

QUESTIONS:

1. What two ways of life are opened to us by our very constitution as human beings?
2. Does the "inner spirit" take part in living a "natural" life?
3. Can you show that something dies in us when we live only the life of this world?

8. Our Free Moral Agency. What has been said so far of the constitution of the human being, begins to imply that he is a free moral agent. In the first place, deeply buried in his being, is a power of responding for himself to life (§ 5). Again, he has a mind for higher values than those of this world, as well as a this-world consciousness; in other words, two ways of life lie open to him, a life in and for this world, or a life in this world for goals beyond (§ 7). All this means that he can re-act to life more or less fully and truly, as he wills. He can live, interesting himself in what is good and true in life, but doing so superficially only, for ends of his own. The freedom to live so, cultivating morality, for example, for his standing's sake, is called in the teaching of our excerpts "rational freedom." But he can also thrust back from him any conception of life which reckons with more than this world, and degrade what is good to some selfish satisfaction, or sensuous pleasure. The freedom to live so the teaching calls "natural freedom," or the freedom of our natural and undisciplined instincts and desires. But then we are just as free to re-act wholeheartedly to promptings of love and generosity, and to suggestions of a Divine Presence, and to welcome both what seems true and what seems good for their own sake, and, it may be at times, at the cost of other lesser values. The freedom to live so the teaching speaks of as "spiritual freedom." None of these, let us note, is civil or political or other

freedom; each is a moral freedom in which, plainly, the spirit of every one of us moves. Each man, whatever other constraints are on him, of legal right, or of circumstances, knows that he is free to address life in any one of these three ways.

Consider that man is addressed throughout the Scriptures as though he had freedom of moral agency. What else would be the point of any commandment to him? Read *Deuteronomy* xxx. 15-19; *Joshua* xxiv.15; *Matthew* vi.24; x.41.

Study Excerpts nn.15, 16, 17.

QUESTIONS:

1. Show how man's very constitution gives him moral freedom.
2. What is the general nature of this freedom?
3. Give an illustration of each of the three kinds or forms of moral freedom named above.

9. Conscience. We add only one other item in the human being's endowment to live the spiritual life. There is in each of us an undefined urging to the life we should live. It keeps suggesting our distance from that life, or warning of violence to it. Probably no sane person is wholly without some sense of some right and wrong. It is his spur to moral and spiritual growth. There is *conscience* where the will or volition joins what a man knows of right and wrong. The sense of right and wrong will not be formed, it is true, apart from the customs obtaining where one grows up, nor apart from one's training, or the standards of one's community, but it is something in itself, an "inner dictate" on right and wrong. Just because it is the will joining forces with what a man knows about right and wrong, it will be more reliable as that knowledge is more enlightened. It is open to education. In this general view of conscience, one of our excerpts offers us a classification of consciences. Conscience is true conscience, as it is fashioned by insight into life's meaning; spurious, where its purpose is well-meaning, but its working unenlightened; and false, where in fact there is no

conscience, but some misgiving, some remorse, some superstitious dread acts much as conscience does, and is mistaken for it. This classification itself emphasizes the need conscience has for education. The need is still greater with a social or a racial conscience (§§ 22, 44) than with the individual conscience. But in rudiment a conscience is present in every human soul as part of his endowment for the spiritual life.

Consider *Psalm* lxxxvi.11 as a prayer for conscience. Is the conception of conscience given above to be found in these words of the *Psalm?* Even the thought that conscience will take educating? For other apt description of conscience turn to *Isaiah* xxx.21. Does *John* xvi.2 refer to one of the kinds of conscience in the classification given? To which? See also *Romans* ii.14, 15.

Study Excerpts nn.18, 19, 20.

QUESTIONS:

1. What is conscience? What is the etymological meaning of the word?
2. Study what the excerpt says of true, spurious and false conscience, and give an example of each from experience.
3. Is conscience born in one? Is it affected by customs, etc., around one? What enters into the formation of conscience more vitally than custom, or any other external influence?

The Spiritual Life: In General

10. In General. What, now, is the spiritual life which the human being is called on by conscience and profoundly fitted by endowment to live? At least it has been indicated in some of the preceding discussion (§ 7), that the spiritual life is not to be opposed to our ordinary or natural existence. Nor is it a life apart from that life, but to be found in it. Nor again is it a section of our ordinary existence, only; it is to be found throughout that existence, ideally. In short it is our existence here lived in a certain way. It is our whole human life, including all our customary activities and interests and pleasures, lived with regard to God, i.e., for purposes and in a spirit

which can be thought of as coming from Him, *and* in serviceable and just relations to others as our neighbors. It is the fulfilment of the two Great Commandments.

Think over *Micah* vi.8 as a characterization of the spiritual life. Also *Luke* x.25-28; in further interpretation of the Commandments, *Matthew* v.21-26, 43-48; *Matthew* xix.16-22.

Study Excerpt n.21.

QUESTION:

1. Put in your own words what the life is which we are called on to live by conscience and by our moral capacities.

11. The Spiritual Life and Morality. The spiritual life is to be distinguished from some other ways of life with which it is likely to be confused; it is also to be related to these other ways of life. The spiritual life is something more than a moral life. The relations of the two are too numerous for consideration here, but at least the spiritual life as we know it can never be found except in a moral life. But it is that, *and more*. The "more" lies in motive and in conception of life. Its motive is some form of regard to God, and the conception of life in it an idea of life lived to accomplish a Divine purpose. We come to have such a motive, and to form such an idea of life only slowly, at the urgency of God Himself, and with His help. The spiritual life, in other words, means God's presence, and some communion with Him. The moral life, on the other hand, can remain itself with no religious sanction for its ethical obligations. It may find its guidance as well as its accomplishment in the race's best reason and experience, and in the moral sense of a civilization or community. But the spiritual life seeks a word of God for guidance, and also looks to its full realization in a world of its own in His presence. The spiritual life, as including but being more than the moral life, is sometimes called in the teaching of the New Church the spiritual-moral life; the moral life, without religious motive and idea, is called the natural moral life.

Study Excerpts nn.22, 23.

QUESTIONS:

1. Is morality part of the spiritual life?
2. Is the spiritual life more than morality? In what ways?

12. The Spiritual Life and the Good Disposition. It also helps to see more clearly what the spiritual life is to distinguish it from the good disposition or good nature which sometimes obscures the need of something more, and the possibility of something more. It is the supernaturalness of the spiritual life which is emphasized when we distinguish it from the naturally gentle and generous or altruistic spirit. Into more than the latter no one is born. The spiritual character and life is for each person an individual achievement. It is the outcome of his own high choice and a relation into which he brings his life with the Lord, or, more deeply considered, which the Lord establishes afresh with each man. There are other differences to notice. The spiritual life becomes a tried character, with a conscientious principle at its heart; the "good disposition" is not assured on principle. The former is deliberately built on the rock of truth; the latter has the shifting sands of impulse to rest on. Again, "natural goodness" so-called, as for example an hereditary generosity of disposition, is easily misled, and imposed upon. Insight is needed to guide it, and principle to give it stability. But this insight is insight into our relations with truth and with others, and immediately begins to transform "natural goodness" into spiritual character.

Take account of the Lord's words to Nicodemus, *John* iii.3, 5-6. Find other Scripture to the point.

Study Excerpts nn.24, 25; 18.

QUESTIONS:

1. What more is the spiritual life than well-intentioned disposition?
2. What differences between the two can you urge?

13. The Spiritual Life and the Conventional Religious Life. The religious life, which we have been calling the spiritual life*, is often confused with the whole of what we may call "church life." Bible reading, formal prayer, personal devoutness, church-going, "church work," have too often been taken to be the religious life. It becomes the tendency of the identification of the spiritual life with "the life of piety" to take us "out of the world." The religious life is made to look like one of retreat from the life and work of the world, or at least a life apart from that life and work. No teaching more than that of the New Church has sent the human being into the world and the performance of its work for his highest growth, and for his very regeneration. According to that teaching, as we shall see more fully in a moment (§ 19), the spiritual life is to be sought and achieved in the daily work and in the industry, education, art and government of human society. That life the teaching refers to as "the life of charity," while it calls the life of religious observances "the life of piety." But while the spiritual life is lived primarily in the active and habitual interests and occupations of the world, it is served, as by nothing else, by our church-life. Acquaintance with the Bible, prayer, worship, religious education, are ways of aspiring to the spiritual life, of bringing it into view, and of strengthening us in it (§ 45).

Consider on the distinction between the life of religion and the observances of religion: 1 *Samuel* xv.22; *Amos* v.21-24; *Micah* vi.6-8; *Matthew* xxiii.23, 24.

Study Excerpts nn.26, 27.

QUESTIONS:

1. How does "the life of piety" help to the spiritual life?
2. What more is the spiritual life than the "church life"?
3. Say again what the spiritual life is (referring to § 10).

* The teaching of the New Church prefers the term "the spiritual life" to the term "the religious life" for the reason, among others, that the latter term has meant piety simply, or the church life.

The Spiritual Life: Its Great Elements

14. Two Chief Elements of the Spiritual Life. We have described the spiritual life in a general way (§ 10), and helped ourselves to see it more clearly by distinguishing it from some other ways of living (§§ 11-13). We need to look at it more closely, and as an inner experience. If we examine it as it has been realized at any time, it has two main elements in it. Any one who lives it is doing something to lay hold on it, by forming some idea of it, by aspiring to it, and by trusting himself to it. This attitude is faith. But with this attitude, when it is really taken, there goes not only a resolve to live the spiritual life, but some affection for this way of life, and some effort to embody its spirit in us and live it out. This whole desire and effort the teaching of the New Church calls "charity"—for that word is used with this unusual meaning in the Theological Works.

Both faith and charity will bear closer study.

Study Excerpt n. 28.

QUESTIONS:

1. What two elements are to be found in any spiritual life?
2. What is each? Do not simply name each; try to say what in experience each is.

FAITH

15. What Faith Is. Faith is something more than belief, and of course than knowledge. There will be information at the roots of faith, and conviction to give it body, and insight for it to feed by, still it is more than these. In faith one commits oneself trustfully to something or some One. Faith stakes a life that God is, or that there is an immortal goal to strike for. If one has faith, he is ready and resolved to live up to a truth, or to follow a Leader. The will enters into faith. All of the excerpts are interesting on this point, but one is especially significant. "Faith is internal acknowledgment of truth." That is, it is more than knowledge, and more than mental

acknowledgment or assent or belief. The heart's assent or the will's concurrence is involved, for it is the will which is "internal" in the human being.

Let us say, then, that faith is an attitude of the whole man, in which he recognizes the reality of the spiritual life and sets himself to seek that life.

Take cases from the Gospels in which the Lord finds "faith" displayed, and see what it is that He calls faith. Study *Matthew* xv.21-28; ix.20-26; and find other such cases of faith. Consider *James* ii.19, 20; *Luke* vi.46. For what did the disciples pray when they asked the Lord to increase their faith? *Luke* xvii.5.

Study Excerpts nn.29-33.

QUESTIONS:

1. How is information or knowledge related to faith?
2. What more is faith even than conviction?
3. Say in your own words what you take faith to be.

16. How Faith Forms. Beliefs can be adopted, but faith, as we have been defining it, must grow and develop. A number of answers could be given to the question how faith forms. One would be a psychological description of its formation in us. For along with the spiritual life in general, faith is the work of the Spirit of the Lord in us. The psychology of religious experience has an answer to our question (T. 8, 11—Excerpt n. 198). But let us ask how faith forms from the point of view of what we can do to have it.

While faith is more than knowledge or belief or even conviction, we cannot cut these things away from it. It is formed of these things, though it is more than any or all of them. Faith is not always proportioned to one's knowledge of things of the spirit; a strong faith, if not a rich one, may build on little knowledge of the spiritual life and of God, and little or no faith accompany much knowledge; but in some knowledge faith must start. It will begin with the general report which all religion makes that there is a God. It will become more nearly

itself when what we hear is true, becomes our own conviction. It will continue to deepen and strengthen as we grasp the truth more clearly and depend on it more entirely.

Consider the superstitious form which the woman's reliance on the Lord took, at first, who thought that touching the hem of His garment would help her (*Matthew* ix.20-26); also the progress of the Samaritans in their confidence in the Lord from hearsay to first-hand experience (*John* iv.39-42).

Study Excerpts nn.34-36.

QUESTIONS:

1. In what view are we asking at present how faith forms?
2. So viewed, how does it forms?
3. Relate knowledge to faith again, more fully than § 15 enabled you to do.

17. The Personal Object of Faith. Faith is an attitude taken to truth, but truth is always personal, is it not? That is, it is to be found in an intelligence, and in the mind, and at length the object of faith must be He Who is "the Truth." Faith is the committing of one's life to God's leading. It is trusting to Him. It is a confidence of person in Person. To the Christian this confidence is at its full when it is rested in Him in Whose Person God has been most fully revealed. Christian faith is in the Lord God the Saviour Jesus Christ. A second reason may be given here why faith is at its full when rested in God as we know Him in Christ. Faith then not only has the insight that God is, but the sight of Him, in Gospels and *Revelation,* as He stood forth in human life and history, and continues a present Saviour. There will be more to say (§ 128) of this great, satisfying fact that faith has an actual sight of God in Christ.

Study the opening verses of *John* xiv, more especially 1, 6 and 9. Also *Colossians* ii.9, 1 *John* i., especially verse 2; *John* i.14.

Study Excerpts nn.37, 38.

QUESTIONS:

1. Why has faith a personal Object? Give reasons in addition to the one given above.
2. Give at least two reasons why Christian faith is at the full when it is centered in the Lord God the Saviour Jesus Christ.

CHARITY

18. What Charity Is. With faith there is invariably joined in the spiritual life "charity."

Faith is more a laying hold on the spiritual life; charity, a giving of it out. Being spent for others, that life starts in a distinterested desire to live serviceably. This desire is what the teaching of the New Church means, essentially, by "charity." Much more is finally to be included under the name (§ 19e), but at heart charity is this being affected with the purpose to be useful, and without calculation of a return. It is itself part of the spirit of the regenerate life, and can, indeed, with faith be said to constitute that life, but it can be singled out as the increasingly pure desire to live serviceably. In this respect it is a disposition of the heart as faith is an attitude which has its formulation in the mind. In either attitude the whole man is active, though it is possible to say that in the attitude of faith mental activity is more prominent, and in that of charity one's purposes and will are more conspicuous.

Consider as Scripture statements of "charity" *Matthew* v.46-48; x.4, 42; xxv.14-30; xxv.31-46; and, of course, the second Great Commandment.

Study Excerpts nn.39, 40.

QUESTIONS:

1. What is charity, as meant in the Theological Works?
2. It is the whole man who has faith, and who shows charity; what then does it mean to speak of faith as belonging more to the "understanding," charity to the "will"?
3. (For discussion): Is a desire to know truth for its own sake included in "charity"? Why? *Cf.* Excerpt n.30.

19. The Chief Expression of Charity. The desire to live so that one shall help and not harm his fellow man has its main opportunity for expression in the work to which one puts his hand. His work is what he is skilled to do; in doing it he is most constantly active; it represents an interchange of mutually wanted values; it can be made the medium of the spirit of service; nowhere else in one's life has the desire to be of solid account more scope or a better chance of effectiveness than here. Beginning with the very choice of a life-work and going on to the development of the whole personality in it, charity, as the desire to live with the highest and fullest usefulness, has its chief expresssion in a man's usual livelihood. Recall that by our definition of the spiritual life (§ 10) we were taken for our full life into the world, and into the transaction of our work in the world. Faith brings into the world the realities of the unseen world and gives us a transforming touch with God; charity bears the inner life out to become fact in a usefulness, justice and neighborly spirit in the world around us. One's work, and the worker himself, become embodiments of charity.

We may say, then, that charity is one's work done with the purpose to promote in it a common good in realization of the Divine will.

Consider on the main-expression of charity John Baptist's replies to questions (*Luke* iii.13, 14); Zaccheus's resolve under the influence of the Lord's presence (*Luke* xix.8-10); the fact that ordinary and necessary activities of civilization are named in *Matthew* xxv.31-46; the general social goal named in *Revelation* xi.15.

Study Excerpts nn.41-43.

QUESTIONS:

1. What is charity's main opportunity for expression?
2. Why?
3. What of the influence of a personality, often its finest service, apart from the specific life-work? Or from "things done"?
4. Is charity true ambition? *Mark* ix.33-37; x.35-45.
5. (For discussion): Is charity as described above a layman's real "church work"?

20. Other Expressions of Charity. To the main expression of charity in the life-work and the personal influence, the teaching of the New Church relates other relatively incidental expressions:

a) There is the whole of a life's beneficences done "by the way." Many a life is extremely helpful apart from its main occupation. Religion insists that there is no redeeming the absence of honesty, justice and neighborly spirit from one's work in life by any number of beneficences; these can be *further* expressions only of a charity which has its *main* expression in the vocation. Present there, however, will not charity overflow?

b) We have already related to "the life of charity" "the life of piety" (§ 13). This is largely the relation of the whole of the ecclesiastical world to the world's work and life in general. Our active and established spiritual life is to be found in the work and civilization of the world; ecclesiastical institution and observance grow out of that life, and in turn proclaim it, urge to it, and help cultivate it (*cf.* § 45).

c) The teaching of the New Church also relates "charity" to the realm of legal and other obligations. If he is a man of religion, the citizen takes a conscientious view of citizenship, law and patriotic duty which otherwise he would not take.

d) The world of recreation has its relation to our essential or spiritual well-being. If one's work is an expression of charity, recreation will be in part the recreation of the desire to live serviceably, or be "a diversion of charity." Our pleasures, conversely, will find themselves wisely chosen and filled with a right spirit.

Note how these distinctions serve to relate religion to *all* our life.

Consider in connection with (a) *Mark* xii.41-44, *John* xii.1-8; (b) *Samuel* xv.22 and *Micah* vi.6-8; (c) *Luke* iii.12-14; (d) *Psalm* xvi.11e.

Study Excerpts nn.44-48.

QUESTIONS:

1. When are "charities" a part of the spiritual life?
2. How does religion touch obedience to civil law?
3. What amusements can keep the spiritual life company?
4. (For discussion): When "giving help" is systematized and itself a life-work, like Red Cross work for some, is it a "benefaction" or a "main expression of charity"?

21. Charity's Object the Neighbor. As the disinterested desire to live serviceably, charity has for its object those whom it can serve. But it looks out in them what can serviceably be promoted by it. It is intent on discovering what good it can help forward. Everywhere good, in the sense of right and well-being, from the lowest physical and material up to the highest moral and spiritual welfare, is its object. Its vision is by no means on the abstract. As a matter of practice it finds what it means to put forward being worked for by another, or even embodied in some other person, or represented in some movement or institution. That person or that institution becomes the neighbor. Charity is impersonal in that it is bent on promoting moral integrity, right, mercy, justice, and no individual or group of men irrespective of their possession of charity themselves. But there is no influence in human life so bent on giving others their best opportunity, on understanding them, on making a way for them, and on giving effect to each personality's endowments and best efforts. Tolerance, active sympathy, loyalty, principled friendship, a reflecting patriotism, all the "personal" attachments, go with charity.

Consider the primary point of the Parable of the Good Samaritan (*Luke* x.30-35), that there is no limit on charity; also the conception of the neighbor put forward there—the man who himself stands for helpfulness.

Study Excerpts nn.49, 50, 51.

QUESTIONS:

1. On what is charity's vision fixed?
2. Is charity impersonal?

3. Who is the neighbor according to the Parable of the Good Samaritan?

22. Charity's Neighbor: Individual and Collective. Instinctively men have put the country far above any individual's fortunes, and in a less degree regarded the family, too, as having claims superior to those of any one member of it. The teaching offered the world now for its guidance would make this instinctive recognition of higher neighbors than the individual an explicit understanding. It justifies and emphasizes the consciousness of "larger neighbors," and would educate it. If charity is concerned to forward the good and the true in life, it is more ardently and more largely concerned to forward them where a group achieves them more largely than an individual would. The teaching of the New Church bases a social Gospel on an extended application of the second Great Commandment. The neighbor may be a group of men, a society, or a nation, as well as another individual. The generations to come have appeared, in many a modern movement like the conservation of natural resources, in this commanding position of larger neighbor; so has the "weak nation"; so has a cause of all mankind like international peace. In these larger "goods" to which one can give oneself and which are or may be inspired by Christian ideals, we have larger realizations of Christian standards and civilization than it is open for any one man to effect.

Consider how our thought of God has enlarged as our knowledge of His world has widened; is the neighbor of the second Great Commandment also to be conceived on a larger scale as we appreciate the inter-dependence of great groups in modern civilization?

Study Excerpts nn.52, 53.

QUESTIONS:

1. What neighbors do we begin to appreciate we have beyond the individual?
2. Why should these be neighbors, too, and religious obligation extend to them?

23. The Scale of Neighbors. When the question is raised how our neighbors, large and small, are to be ranked by us in the measure of our obligation to them, we are in the region of practical, conscientious judgment. They will fall into some scale, but what that is to be for any man, must be left probably to all the facts and duties, sometimes conflicting, which enter into one's own situation. The general consideration which controls the judgment is plain enough. The individual neighbor or the collective, either, is a neighbor, or is to be so regarded, in the degree in which he himself is working for and capable of representing a civic or moral or spiritual good. Other things equal, the larger and more significant the group, and the higher the benefit to come by it, the higher the neighbor commanding the loyalty of one's charity. So the teaching of the New Church sketches a scale in general as follows: one's self, as the agent of any service at all; another human being; a neighborhood; a city; one's religious body; one's country; the spiritual welfare and life of one's country; the best interests of all mankind; the kingdom of God in the world; the Lord Himself, Who seeks the good of all His creatures, whether individuals or whole races, and alone finally has the power to accomplish it.

Do the Scriptures anywhere set "larger neighbors" before us? In the Prophets does a nation appear as a larger neighbor? For what large neighbor did the Lord lay down His life? Consider *John* xi.49-52; xviii.14.

Study Excerpts nn.54, 55 (recall 52, 53).

QUESTIONS:

1. How, or on what principle, shall we grade our larger neighbors where any conflict of obligations arises?
2. Can you cite from experience such a conflict of duties?
3. (For discussion): The "Church" is a larger neighbor. When it is ranked above the country is it one's own religious body? Or is it the spiritual life and light to which the country itself may be indebted? Recall that one's religious body is a creature of the law of the country, and an organization within the country.

24. The Inseparableness of Charity and Faith. In summary. Review §§ 14-23. Our definitions of faith and charity will have displayed how inseparable these two main elements of the spiritual life are. They are the two sides of the regenerate character. Where there is no purpose to live the spiritual life, one cannot be said to be reaching after it, as in faith one is doing presumably; nor can this purpose, which is charity, be absent when a man is intent, in the attitude we call faith, on the beauty and truth and wholesomeness of life as it is lived with regard to God and in neighborly relations with others.

Review §§ 4-13. See how these two phases of the spiritual character are the unfolding of man's twofold power of response to life, called "rationality," and "liberty."

In prospect. We turn next to the question how the spiritual life may be attained. That that life is charity and faith has a bearing on the question. No way of attaining the spiritual life will be sufficient which does not reckon with each of these primary elements in it. The attainment of that life cannot turn on believing only, nor can it turn on living in a certain way only. Neither can it be made to turn on a conduct only, but must look to the entrance into the spirit of man of a faith and a charity which are from the Lord.

Find the general thought of § 24 in *John* xiii.17, *Luke* vi.46, *Matthew* vii.24 on; *John* xiv.21; *Galatians* v.6; *Romans* x.10.

Study Excerpts nn.56, 57, 58, 40, 7.

QUESTIONS:

Review the Questions of §§ 1-23.

How the Spiritual Life Is Attained

25. In General. We might ask how the spiritual life is given. As it is more than the loftiest morality (§ 11), and is a spirit and energy that enter man only as he lives as though there is a God, it is to be had only of God.

It is the work of the Divine Spirit, and of the Lord's presence in heart and mind. So regarded, the spiritual life is a gift. We shall think of it in this aspect when we come to speak of the Holy Spirit, and its activity (§ 133).

But the spiritual life, which is man's promised life, is in these respects like the promised Land of Canaan; Canaan was always spoken of as given to the Jews by Jehovah, yet it had to be won by them actively. Our true life has likewise to be descried by us, aspired to, proceeded to in some knowledge of it, and even fought for. It is this measure of our own co-operation to have it which we mean to study now; hence the phrasing of our heading.

Our inquiry has some relations forward in the Outline which we might note. The possibility of having the spiritual life at all was assured men by the redemption (§ 118), which gave men a spiritual environment in which they could seek their right and whole life with effect. Again, when we come to consider the Word, we shall see how it serves to disclose the spiritual life to us, and to stimulate us to it (§§ 61, 88).

Consider how both aspects of the spiritual life, as gift, and as attainment, are reflected in the Rich Young Ruler's question, "What must I *do* to *inherit* eternal life?" Note the wording of the formula, "The land which the Lord thy God *giveth* thee to *take*." Find other such Scriptures, which take account of the gift, and the attainment, both, which the spiritual life is.

Study Excerpts nn. 58-60.

QUESTIONS:

1. How is the spiritual life a gift?
2. How an attainment?
3. (For discussion): Do we need to study gift or attainment more?

Conditions in which the Call To Life Finds Us

26. Conditions Affecting the Attainment of the Spiritual Life. We gave some thought above (§§ 7-9) to endowments and powers which make the human being a creature of the spirit, and enable him to have the spir-

itual life. When we consider how he attains this life, we have also to know under what conditions he exercises those powers. Does he start with no disabilities to hamper him? Has he any contrary tendencies to overcome? Has he only to order his life aright, or does a disorder already mark it which he must do something to set right? The teaching of the New Church, taking up these inquiries, has certain general answers to offer. We look at three of these answers for a moment, and then take up the story of how, in view of the conditions of our life and nature, we can hope to gain the spiritual life.

27. **(1) An Instinctive Antagonism to the Spiritual Life.** At the core of consciousness the teaching of the New Church finds a sense of self-guidance which is given the human being to make him a free moral agent. This sense sets him off from his Maker as an independent being in effect, with his life to live himself. It is the making of the individual. The spiritual life, which must be chosen freely to be had at all, depends on our having this sense of self-guidance and exercising it. Yet this sense that we guide ourselves and have our lives to live ourselves, can be taken too seriously, and falsely. We can take it to stand for the whole reality, and guide our lives without reference to a higher guidance. We then make the sense of self-guidance the source of irresponsibility to God just as it was intended to be the means to self-determined responsibility to Him. Does it need any argument that, following up their sense of having their lives to do with as they chose, men have made this sense rebellious rather than loyal to Divine guidance? It has been stamped with materialistic and worldly tendency, as men have lived for this world alone; with indifference to the laws of the spiritual life, as they have been irreligious; with a tendency to violation of the true order of life, as they have denied insight, ignored the truth, and smothered conscience. When, then, we come to say how the spiritual life is attained, we have to reckon with a natural antagonism to it, which is the impulse of wrong living to protect

itself, and yet which has fastened itself on a basic attribute of human individuality. Any process of gaining the spiritual life must appeal to the sense of self-guidance, and at the same time must rid that sense of its instinctive antagonism to what seems the giving up of self-guidance —the spiritual life in which the Lord is the Leader.

The term under which the Theological Works speak of this sense of self-guidance (and of the false reasoning and the evil that grow out of it) is "proprium," or what is man's own as over against the life which God gives.

Consider *Psalms* xii.4, cxix.109; *John* iii.19.

Study Excerpts nn.61, 62.

QUESTIONS:

1. What "sense" underlies human self-activity?
2. With what nature is this "sense" stamped?
3. In the face of this fact what must be the process of gaining the spiritual life?

28. (2) The Presence of Positive Evil and Falsity in Life. The spiritual life meets in us more than instinctive antagonism to it. The race has seen an active growth of evil spirit and purpose. Does it need argument that a mass of evil has accumulated in human life? Social injustices and cruelties are this evil written large; gross misdoing in the individual, like murder, is only a criminal expression of the contempt, cruelty, self-seeking and irreverence which more subtly fill countless lives. This mass of disorder has come down through the generations, not lessening on the way. It has its own "body" and is fixed in the very way in which society is put together. It may set a whole generation or an entire age in a false outlook on life, and put it at some vast pernicious work. There is a world of moral disorder, evil, and falsity. In the individual life tendencies may be inherited and habits of thought and act acquired which carry a man, and hold him, away from his true self and life. The teaching of the New Church does not minimize the existence of evil, in the individual life or on a larger scale; or its power of

perpetuating itself. To it the set of the spirit is inheritable as much as physical contour is, or a constitutional liability. "Inherited" evil, however, of which it speaks, is only tendency and weakness; "actual" evil is this tendency or some evil or false prompting given way to and given effect. Where in addition there is appreciation of the violation of true life and Divine intention in evil, this evil is "sin."

Any process, then, by which we may come to have spiritual life, must in part be one of conflict with evil and confession of sin.

Consider *Romans* vii.18-24; *Isaiah* i.16, 17; also the negative form of the Ten Commandments; *John* ix.41.

Study Excerpts nn.63-65.

QUESTIONS:

1. What is "inherited" evil?
2. What is "acquired" or "actual" evil?
3. What is sin?
4. What does the presence of evil and falsity in life mean for the way in which we can gain the spiritual life?

29. (3) Lack of Insight into the Spiritual Life. Any process by which we reach the spiritual life, must also, in large part, be one of enlightenment in it.

Consider that the moral and spiritual disorder of our lives is in itself enough to obscure that life to us. We also begin life in an ignorance peculiar to the human being. The brute animal soon displays an instinctive knowledge of the ways of its existence. Over centuries that knowledge is a stationary quantity. It is a distinguishing imperfection of the human being that he does not have the same instinctive knowledge. His imperfection becomes his gain. Instead of being limited to instinct in what he may know, he has all knowledge to make his way into. Part of his native ignorance is lack of insight into what life in its Divinely intended fulness can be. And what he needs to move to, let us note, is insight, not simply information; for information about the spiritual life may

still leave one without a vision of it. Any process, then, by which we shall come to have the spiritual life must in large part be one of enlightenment in it.

For Scriptures turn to *John* i.9, xii.36; *Jeremiah* x.36; *Psalm* cxix.105; *John* v.39 (ARV).

Study Excerpts nn.66, 67.

QUESTION:

1. Give reasons why we need the light of religion in order to live the whole human life.

A Re-Birth Called For

30. Re-birth Called for by the Conditions. Conditions such as these (§§ 27-29) make it plain that we come to live the spiritual life only by a marked change in us. A Power above us must lift us out of our instinctive antagonism to life from Him (§ 27), give us power over evil (§ 28), and enlighten our ignorance (§ 29). The change is so radical that men have long called it "re-birth." While that is an old analogy, the teaching of the New Church makes it a more forceful comparison than ever. If we are born at the most to a "good nature" (§ 12), and if we have a self to let go and another to realize (§ 27), and this in a moral struggle which has its risk and its birth-pangs (§ 28), and if we have a "new" existence to see (§ 39), then reaching the spiritual life is like being born again. God becomes our Second Parent. Ponder the conditions in which a summons to the spiritual life finds us (§§ 27-29). Is not a deep-going alteration of spirit and mind alone able to bring us to the spiritual life?

Scriptures: *John* iii.3, 5-7; 1 *Peter* i.22, 23; *Ephesians* iv.21-24; *Psalm* li.10.

Study Excerpts nn.68-70; recur to n.25.

QUESTIONS:

1. How thorough a change do the conditions sketched (§§ 27-29) call for if we are to see "eternal life"?
2. Give reasons for calling this change "re-birth," or "re-generation."

General Characteristics of Regeneration

31. Gradual. Before sketching the course of regeneration, we note some things which are true of it generally. The generation of the spiritual life in us will be gradual, for one thing. It may, to us, *begin* suddenly. It may start in a sudden revulsion against a bad habit, or in an overwhelming sense of the Divine activity in the world; but its total working cannot be restricted to that moment. The analogy of regeneration to birth is limited.* The formation of spiritual character goes back to the brooding of the Divine spirit over the spirit of man, to awaken him to new life; and it continues in a process of growth and maturing after re-birth, as after birth. Now, consider that the spirit or person to see regeneration, is a substantial organism (§ 6). Personality is a life-structure, in the conception of the teaching of the New Church. That structure has to be fashioned and reformed to respond readily and strongly to the good and the true in life. The re-fashioning can hardly be other than gradual.

How does *Mark* iv.26-29 bear on the point of § 31?

Study Excerpts nn.71, 72.

QUESTIONS:

1. Why must regeneration be gradual?
2. Can it be said ever to be over with?

32. From beginnings. Mysterious (*John* iii.8) as the re-making of a human life may be, the adult spiritual character has some knowable beginnings. It springs not

*Like all analogies, this has its limits; we note another at § 33. The analogy is really meant to be with the entire coming to be of a life, from conception on.

from nothing, but from seeds. It is doubtful if there is a life in which no idea at all of a Supreme Being has been planted (§ 96); or a life which feels no proddings about right and wrong; or one wholly unmoved in its tender years by pity, or scruple, resentment of injustice, or the spirit of fair-play. But these slight stirrings of the spirit of the child and of the youth mean something for adult character. Like psychology more recently, the teaching of the New Church has always recognized that there is no movement of life in us which does not enter into the sum of personality. It persists in some form, of buried instinct, or unappreciated influence, in the structure of life. It "remains." So the teaching of the New Church has called promptings of pity, suggestions of the existence of God, which may have visited the early life, "remains"; and thinks of them as seedings from which the adult character is eventually grown. Out of them the Lord effects the regenerate character and mind. The springing of the adult character from such seedings of His spirit is one more item in the analogy between generation and regeneration.

Consider the force now of *Matthew* xviii.3 and context, xix.13-15, xviii.14.

Study Excerpts nn.73, 74; *cf.* n.27.

QUESTIONS:

1. What preparation is made in a life for regeneration?
2. Give examples of these beginnings of spiritual character.

The General Course of Regeneration

33. The Human Being's Co-operation. In thinking of the general course of regeneration, we shall give attention, as we said (§ 25), to the part we have in that supreme concern. The Lord alone, indeed, regenerates any one. And there is a profound story to tell of how the regenerate life comes about at His hands, behind and above human efforts, and in inspiration of them. That

story constitutes the deeper meaning of Scripture (§§ 73, 74). Into it the human spirit will be penetrating to all eternity, and appreciating what the Lord has done for it, in the ineffable gift of new life. Into the extent and nature of our co-operation with the Lord we need to see here and now.

The Rich Young Ruler's question is our question: *Luke* xviii. 18.

Study Excerpts nn.75, 76.

QUESTIONS:

1. What aspect of the course of regeneration are we expecting to study?
2. What deeper study are we not attempting?

34. Stages in Regeneration. It is easy to make out two main stages in the course of regeneration. There is the period during which we are holding ourselves up to what we have taken to be the standards of Christian life. We are seeking to conform ourselves to the truth of the spiritual life. We try to think life out along the lines of that truth. We keep our deliberate desires to it. This stage in our re-fashioning the teaching of the New Church calls "reformation"; it is practically the sum of our co-operation toward Christian character. But another follows. We come finally into the way of thinking and the way of feeling towards which we have conscientiously striven. They become a second nature, and a spontaneous life in us. We speak of this stage as ensuing. Its connection with the former, however, is not in time so much, as it is one of inspiration and cause. Behind our conscious effort to seek the spiritual life there had been going on all the time a deep change in motive and spirit which is the Lord's hidden work in us. This change finally passes out into our consciousness in the supremacy of higher motives in us (the charity and faith of the spiritual life (§ 14)), and what we struggled towards the Lord establishes in easy sway of us. This second stage in the course of re-

generation is itself called "regeneration" in distinction from reformation.

There are other discernible stages in regeneration as a whole. The deeper meaning of *Genesis* i, describing the formation of inner and outer man (§ 6) under "heaven" and "earth," as his re-creation takes place, and he comes into a new world, gives us seven stages, definitely marked off, in the general course of regeneration. Here we are carried again more into the story of what takes place at the Lord's hands in our regeneration, than over what man has to do toward having the spiritual life (§ 33).

As references to both the stages of regeneration discussed above read *John* xiv.21, 23, and *Matthew* xi.28, 29, 30.

Study Excerpts nn.77, 78.

QUESTIONS:

1. What is "reformation" as distinguished from "regeneration"?
2. Does the one stage actually succeed the other in time? Is this the best that can be said of their connection? On this, study the second excerpt carefully.

Steps and Means to Regeneration

35. Self-examination. The spiritual life comes to one only in some vision of what it is (§ 29). It must appear and attract. Bringing the spiritual life to a man's conscious appreciation of it, is the work of the Spirit, in its own good time (§ 107). It is the awakening and stirring to influence of the seedings of character (§ 32). The first active step which man himself takes, follows. When the spiritual life does appear to him and move him, he has a sense of short-coming. He realizes how much of his spirit and life is in contradiction of it. He begins to search himself and to name to himself the trait or habit which holds him out of more satisfying and truer living. He checks up spirit and thinking and behaviour by a standard which is God's urging on him. The Commandments have long been the manual of self-examination. As they are given reference by the Lord to our

very motives and desires (*Matthew* v.21 on), and in the deeper sense which is theirs (Excerpt n.183), they still afford religious aspiration the most sensitive guidance. They set up standards for the spiritual life-to-be. With their searching guidance a man can hope to confront his misdoing, his ignorance, his sensualism, his unjust spirit, his cruel spirit. They will give his self-examination the two qualities it must have to be profitable. It must be definite. And it must be honest, piercing the disguises and "defense mechanisms" to which self-love resorts. Self-examination can be carried to an extreme and become unwholesome introspection; but some scrutiny not only of one's deeds, but also of one's desires and ways of thought any serious religious ideal inevitably inspires. Self-examination will follow on insight into the life which is everything worth having.

See how knowledge of the spiritual life impels to self-examination in *Psalm* cxxxix.23, 24; xix.12-14. The Lord calls to self-examination: *Matthew* xix.16-22; vii.3-5. On the Commandments and self-examination, see *Matthew* xix.16-22; *Psalm* xix.11.

Study Excerpts nn.79, 80; also "confession of sin" in n.81.

QUESTIONS:

1. Why will some self-examination follow on an appreciation of what the spiritual life is?
2. What guidance is there for this self-examination?
3. What two qualities make self-examination useful?

36. Repentance. As a matter of fact, self-examination is a part of that first step of a man's own toward the spiritual life which is called "repentance." So the teaching of the New Church speaks of repentance as "the beginning of the church* with man." But repentance goes beyond self-examination. It includes the action that follows on self-examination. When an impossible spirit or a false conception of life has been faced, the spirit of religion carries us on to avoid it. We mean not to con-

* On the meaning of the term "church" in Swedenborg see § 45. Here plainly it means the realization of the spiritual life.

tinue in it. If it persists we can only condemn ourselves on account of it. Remaining in it, we are in evil, and, as we realize this, and yet continue, we sin. The whole attitude and effort to be rid of evil is repentance. The genuinely powerful motive in it is the appreciation that evil is sin. That motive is a cleansing heat from which nothing is hid. It burns out the last self-regard which otherwise would live on, as we avoided evil only for our standing's sake, or some lesser motive, which makes no clean sweep of it. More nearly than a step in regeneration, repentance is a persisting attitude in any regenerating life. To the imperfect human life, with increasing appreciation of goodness, beauty and truth, there is never a time when the call may not come, "Repent ye, for the kingdom of heaven is at hand."

The Gospel word for repentance means "change of mind." See the illustration of this in the active desisting from wrong aroused by the Lord in Zaccheus: *Luke* xix.8.

Study Excerpt n.81.

QUESTIONS:

1. What is it to repent?
2. Is repentance an act or an attitude?
3. What is the thorough-going motive in repentance?

37. Prayer. When we come to prayer and moral struggle, we are considering not so much steps as means to regeneration.

Prayer, moreover, is a constant feature of the regenerating life, once attained, not only a means to it. Much might be said of it. Fresh significance is given it in the teaching of the New Church, as one realizes that the human being is every moment receiving life, not himself a form of life (§ 5), and that the strength and depth of his growth depend on the openness he shows to the highest influences that can reach him (§ 7). Prayer keeps throwing mind and spirit open to these influences. This means of course not only formal petitions, but the sum of the aspirations which a man entertains. As such,

prayer is a means of reaching to the spiritual life in the first place, to get some vision of it, and inviting it. It is a means of progress in that life once attained. Indeed, without prayer, keeping the spiritual life before us, and its standards, and spirit, these turn dim realities, if they do not remain unrealities. Especially does prayer serve to bring the saving and transforming power of the Lord into our lives. Mastery of a wrong spirit or of a distorted conception of life, without prayer, is a hard and meritorious self-mastery; with prayer it becomes the gracious work of the Lord Himself, Whose own spirit is its soul, then. Prayer bears us up above ourselves and lets in the life which is life indeed.

Consider what effect these petitions must have when they are actual aspirations of ours: *Psalm* xxvii.4, cxliii.10, lxiii, cxxxix. 21-24.

Study Excerpts nn.82, 83.

QUESTIONS:

1. What two means to regeneration are coupled in Excerpt n.82?
2. What conception of the human being gives prayer an obvious and vital place in our lives?
3. What does prayer do for our moral struggles?

38. Moral Struggle. Prayer lifts one up toward the standards and the spirit of the spiritual life. But the purpose, or motive, or outlook on life to which we are raised in aspiration, we know will have to be worked out in thought and practice. Nor shall we expect to do this without some struggle against moral inertia, lack of sensitiveness to the right, or positive evil habit (§ 28). Sometimes this struggle is sharp and hard; sometimes it is very little in the conscious notice of the man, consisting more in a sort of clarification of his character; yet it will be present, an inevitable means, in the thought of the New Church, to regeneration. Only an actual inner struggle for a standard reduces our sense of self-guidance to higher leading (§ 27). It alone serves to

fix in us the truth to which we have assented, the good to which we aspire. The man that one is meant to be arrives only so. The two great conflicting spheres in life, of good and evil or of heaven and hell, have caught the man up between them, and he begins to count in the only way in which a life can count permanently and in the world of the spirit.

> No, when the fight begins within himself,
> A man's worth something. God stoops o'er his head,
> Satan looks up between his feet—both tug—
> He's left, himself, i' the middle: the soul wakes
> And grows. Prolong that battle through his life.
> Never leave growing till the life to come.
> —Browning.

Study *Matthew* x.34, 36; xvi.24-28; *Psalm* cxliv.1, 2; *Revelation* ii.7, 11, etc.

Study Excerpts nn.84-86; (17—compare with the quotation from Browning).

QUESTIONS:

1. Why will there be moral struggle in the attainment of the spiritual life?
2. What does moral struggle accomplish?
3. Do you find a thought in common in the last line of the quotation from Browning and the last verse of the citation in *Matthew* xvi?

The Outcome of Regeneration

39. In What Regeneration Results. We indicate briefly four results of the regeneration of the human being.

a) In the regenerating man we have no man out of touch with the activities and interests of this world (*cf.* § 10). He seeks to do his utmost in the world's work and life, and yet he is "a new man," as religion and Scripture have long called him. For he conceives existence in a new light, which an eternal life throws on it, and lives with purposes which an enduring spiritual life alone inspires and sustains.

b) Again, all the evil in one's spirit and thought is "removed," in the literal force of that word—"moved back." No one is regenerated to the point where evil in some subtler form does not present itself; but evil overcome is also only laid inactive. It is removed to inactivity in the margin of consciousness, much as the peoples of Canaan were pushed by the conquering Israelites to the margins of the land. Having been part of one's life, it persists in some inactive form or at least in some mark it has made on the structure of life (*cf.* § 32). But this subdual of evil is one of the results of regeneration.

c) Regeneration also brings a new sense of self-guidance. The sense that one lives of oneself and has one's life to guide, is laid under conviction of the Divine leadership and is exercised with reference to the Divine will. On this Divinely directed sense of self-guidance there has built up a character more freely the man's than if he had been a slave to himself. The teaching of the New Church speaks of both this responsibly exercised sense of self-guidance and the character erected on it as a "heavenly proprium" (see § 27, foot-note).

d) A fourth result of regeneration concerns our unseen spiritual association. Every life is one of myriad lives in the unseen environment of the world of the spirit. As the character of a life here changes, the unseen environment does, to suit and serve it. The regenerate man has made his way out of an invisible evil company which fed his unregenerate spirit, into the company of those who inspire to full and vigorous spiritual life.

Consider *Ephesians* iv.20-24, *Ezekiel* xviii.21, 22, *Psalm* cxix.109, xxxiv.7, *Psalm* i, and *Matthew* iv.11.

Study Excerpts nn.87-90.

QUESTIONS:

1. Name four things which regeneration accomplishes.
2. In what sense can we become "new men"?
3. Does regeneration oust from one's being any evil that ever had a root in it?

4. What change comes over our feeling that we guide ourselves? Do you know of a better illustration than Newman's hymn, "Lead, Kindly Light"?

5. What change in our unseen environment comes with regeneration?

Review and Prospect

40. We have tried to say briefly, following the teaching of the New Church, that there is such a life as the spiritual life to live (§§ 10-24), how it is to be attained (§§ 25-38), and what it means to share it (§ 39).

Let the student review these sections, going over the questions on them.

We pass to some of the smaller and larger realizations of the spiritual life, and then to a consideration of the goal of the spiritual life in a world of the spirit.

Realizations of the Spiritual Life

Individual. Collective. Aids to realization of the spiritual life.

41. In thinking how the spiritual life is attained (§§ 25-39), we have confined ourselves to the individual's attainment of it. But there are larger realizations of it. No human being sees this life in isolation, but along with others, and in a movement of the spiritual life in a community, whether or not we can hope always to define the community. There are also realizations of the spiritual life over a period of time, which we call religious eras. Once again, ecclesiastical bodies form to seek and have and promote this life. It is to be noted that the teaching of the New Church groups together all these realizations of the spiritual life, whether in an undefinable group, in a religious era, in an ecclesiastical body, or in the individual experience, calling any of them the "church."

QUESTION:

1. What larger realizations of the spiritual life are there besides individual regeneration?

42. Epochal Realizations of the Spiritual Life. The teaching of the New Church is full of the assurance that the spiritual life never wholly dies away; it rises and falls, and so may be re-established, but it never expires altogether. There is always a "church," the Theological Works declare, in their significant use of that word. It is like saying that the kingdom of God never wholly fails to exist in the world. In their interpretation of the religious history of the race, those Works make out five epochal realizations of the spiritual life, a most ancient (also called Adamic, because told about in the *Genesis* stories of Adam); an ancient (called Noetic, because told about in the stories of Noah); the Old Testament development of monotheistic religion among the Jews; the whole Christian era; and now a fresh Christian development to come or "new Church" (see § 1). The first two developments are fairly pre-historic, although the *Genesis* documents concerning them, and doubtless other data, are relics of those periods. In each of the four developments which have run their course the spiritual life has come to be, flourished, and fallen off, and its outcome estimated and laid up in a "last judgment" (§ 43), in the world of the spirit (§ 115 *et seqq.*). Each of these eras is called by the teaching of the New Church a "church," for it was a realization of the spiritual life over a distinct period and after a special type. This synopsis of the race's spiritual life also makes plainer what the teaching means when it says the Lord has come again to renew His church (§ 1). It is to be noted, too, that this interpretation of the race's religious history is tracing that history at its best in any period; to either side of the ridge of the race's spiritual attainment will be other lesser religious developments, or other religious life at any rate in the Gentile world around.

Consider the indications that history lay in such epochs in the Lord's own outlook: *Luke* xvii.20 onward, especially 26; *Matthew* xxviii.20; *Matthew* v.21 onward. Also study the reference of such language as that of *Mark* xiii.24 to the passing of one age

and the coming in of another; *cf.* Peter's interpretation of Pentecost in similar language from *Joel, Acts* ii.

Study Excerpts nn.91-93.

QUESTIONS:

1. In the interpretation of the race's religious life, in the Theological Works, what epochal realizations of the spiritual life have there been on this earth?
2. To what new epoch does the teaching look?
3. What bearing on the race's better aspirations has such a history? Contrast with the idea of one "fall" and a subsequent decline.

43. The Sum Total Realization of the Spiritual Life: the Maximus Homo. Christianity has always had a vision of the "Church Triumphant." The teaching of the New Church enlarges on this vision, and gives it a fuller content. Each successive development of the spiritual life in this world or in any other inhabited world is laid up in its fruits and gains and activity in the peoples who have been party to it as these men and women are brought into the great world of the spirit (§ 42). With each fresh development of the spiritual life, bringing out some new possibility of life from God, this body of redeemed humanity in the world beyond and of regenerating humanity in this world, is perfected and farther-flung. Into this largest realization of all of the spiritual life mankind is moving. In this splendid sense it is heir to all the ages. To this largest realization of all of the spiritual life the teaching of the New Church gives the name "maximus homo" or greatest man. For this regenerating humanity, always rising from the earth, but the great body of it in the heavens of the spiritual world, is a greatest man, with human life realized harmoniously, with endless variety, and in interdependent service. It is a redeemed human society which has reached true proportions in realization of the image of God, has God indeed for its soul, and for its bodily activity the useful human activities of the universe. We shall come back to the subject when we think of the goal

of creation, of Providence, and therefore of history (§§ 104, 106).

Compare *Ephesians* i.22, 23; v.30; iv.15, 16; iv.25; *Romans* xii.4, 5; 1 *Corinthians* xii.12-27; *John* xiv.2.

Study Excerpts nn.94, 95.

QUESTION:

1. What splendid vision does the teaching set before us in what it calls the "maximus homo"?

44. Group Spiritual Life. There runs through the thought of larger realizations of the spiritual life, whether epochal (§ 42) or final (§ 43), an illuminating idea of which the most is made in the teaching of the New Church. That is, that any group of human beings is but a larger man. It should exhibit, therefore, on a proportionate scale the individual man's conscience, his spiritual standards, his aversion from wrong-doing. The larger neighbor (§§ 22, 23), to whom a heavier obligation runs than to the single human being, is entitled to this larger regard only because he is or may be a realization of the spiritual life larger than the private experience of regeneration. The group, if it is a group man, is a group of consciences; if it is a group of Christian men, it is a group of Christian purposes; it is a more significant spiritual possibility in every way. Recent Christianity, more and more alive to this thought in the "social gospel," asks more urgently right along for Christian standard and action from the groups into which our civilization forms, as well as from the private person. There are evils, like war, or unjust economic conditions, which are maintained, not by any individuals that can be designated, but in the social organism, requiring collective avoidance, and the action of a social conscience (§ 9). The moral integrity and conscience and Christian practice of a class means more for us all than an individual's religious experience, though it must come, of course, by way of the latter. The spiritual vigor and Christian principles of the country mean more

than any lesser realization of the spiritual life in it. It is one of the features of the teaching of the New Church that it throws the religious life on this larger scale on which so much of our life to-day is lived.

Consider that this is only a growth from the fact that religion never was a solitary experience, but always involves one's fellows. Notice the plurals in the Lord's Prayer. Did the Lord feel that He could speak of the spiritual life, or the lack of spiritual life, in a whole city? *Matthew* xi.20-24. In a whole generation? *Matthew* xi.16-19, xii.39. Compare the reading in *Revelation* ii and iii *"to the angel in Ephesus* of the church," as though the community had a spiritual life which was to be brought out. Also consider again the social goal in *Revelation* xi.15, and in xxi, xxii.

Study Excerpts nn.95, 54.

QUESTIONS:

1. Does a heavier obligation run to the larger neighbor just because the latter is larger? Then, why?
2. What idea underlies the conviction that there is such a thing as a group realization of the spiritual life?

45. The Church, and the Realization of the Spiritual Life. Let us remind ourselves again that any realization of the spiritual life, in some community, is in the language of the Theological Works a "church." (a) The individual, as a member of such a community, is a "church"; (b) the community (or group of regenerate lives) is; (c) an epochal development of the spiritual life over centuries with any people, is a "church" (we say "religious era"). But we turn now to the "church" in the common sense of the word: (d) an organization for the cultivation and spreading of the spiritual life. Theological doctrine strictly has little to do with the ecclesiastical body, rather with the spiritual life. We have already noticed the distinction it makes between the spiritual and the ecclesiastical (§ 13). But religious bodies exist for and indeed because of the spiritual life, being formed in its interests. They mean to bring that life to notice, to educate in it, and to extend it. We note here three large ways in which the ecclesiastical body

serves the spiritual life. 1. The church as an ecclesiastical body has the Word to proclaim; the Word "makes the Church" in the sense of forming men's spiritual life. 2. The ecclesiastical body has the sacraments to administer; baptism, with a powerful symbolism, calls to the spiritual life, and the Holy Supper, in a symbolic enactment of our dependence on the Lord for our true life, helps keep us in it. 3. The church, or the ecclesiastical body, ministers to the instinct of worship, and by regular public worship aims to awaken and nourish aspiration for the spiritual life, and to sustain a people in it.

Turn to *Matthew* xxiii.13-33 for the Lord's severe view of ecclesiastical institutions which fail of their professed purpose. Study especially verse 23 for the relation between ecclesiastical body and spiritual life. Then turn to *Matthew* v.13-16 for His encouragement to the first disciples to be all that a company of professing Christians can be. Read *Matthew* xxviii.19, 20.

Study Excerpts nn.96-99; 27, 46.

QUESTIONS:

1. Distinguish (b) and (d) above.
2. State four large functions of the ecclesiastical body in its service to the spiritual life of men.

The Goal of the Spiritual Life
The Spiritual World

46. Introductory. There is in the spiritual life a feeling that it makes and has a world of its own. It is not a fine flower on the root of a passing material existence. It is itself an enduring experience; the things it knows, truth and the good, are timeless, and God eternal. An assurance of immortality inheres in it. If so, then that inner world is going to be the scene of the spiritual life eventually. There our best life will possess itself of an environment of its own. But not only those who attain the spiritual life continue to live hereafter, in the teaching of the New Church. All men and women do. Immortality is dependent not on having the re-

generate life, but on the possession of a structure and organism fitted for existence in the spiritual world. This every human being has. Every man being spirit primarily, every life continues. We proceed now, therefore, to a study of what the teaching of the New Church has to say of the spiritual world. We shall consider that world at large. But we shall be mindful especially of it as the goal of our existence, and the full accomplishment of the spiritual life which we have been considering. There, unhappily, too, is the full exhibition of what our life is like, when the spiritual life has not been attained, mercifully as we are still cared for by the Divine.

Note the Lord's recognition of our instinctive belief in immortality *John* xiv.2. Study *Matthew* xxii.31, 32; *John* v.29; *Matthew* xxv.46. Note that while the Scriptures make the eternal life conditional on attainment of the regenerate state, they do not so make immortal existence conditional (*John* iii.15, 16, 36).

Study Excerpts nn.5, 9, 10, 100, 101.

QUESTIONS:

1. Is immortality conditioned on one's having the spiritual life? What is?
2. In what is immortality seated?
3. In what connection with what precedes, are we bringing the subject of the spiritual world into our Outline?

47. The Other World: Inner. The world other than the world of material existence is made up of what we call "mind" and "spirit," "inner" and "subjective" in life. Thought, faith, aspiration, reliance in another, belong to the spiritual world. Life is there; and even forces, like cohesion, which we know acting on objects of any sort, or like the vitality in vegetation, are energies traceable not only in the end to God but first to the spiritual world by way of which He acts into the world of nature. As to our minds, thinking, and feeling we are now, therefore, in the spiritual world; it is a subjective realm, as we say. We consider it so first. The heart of the other world, even when after death we come

to look out on it as we do on this, is this inner life of ours, its states and motives and powers and thought—a life either of right and full development (§ 7), or a life in which the deeper and better self has gone undeveloped, indeed, been refused (§ 7). Heaven is this right and full development of life; hell this part-life, lived for the present world, without higher objectives than it affords. The life* which sweeps out from the Lord, of disinterested service rendered in faith in Him, is what makes heaven. The refusal of such response to God, leaving life to the promptings of self and the objectives of the world, is what makes hell. The other world, then, in itself regarded, whether in its better part or its unhappy, is this inner life of ours, and of all men. It is the realm of the good and true, or the realm of the evil and false. Let us take in first this "inwardness" of the spiritual world, and not place it "somewhere else," and so make it spatial.

Consider *Luke* xvii.20, 21. Read the Beatitudes through, all blessings on traits of character, which belong in and are heaven. Also read *Matthew* xv.10-20.

Study Excerpts nn.102-104.

QUESTIONS:

1. Is the other world a state of existence, i.e., a condition of character, primarily, or a "place"?
2. In the terms of § 7 what is heaven? What is hell?
3. What makes heaven? What makes hell?

48. The Other World: Outer. Still the other world, in which we are even now, is not always a realm inward to us only, as it is at present. When we pass into it more fully on the death of the body which holds our consciousness down on this world, it comes to lie about us as objective as this world does now. It appears to us then a world like this world. That is, to the sensation of the spirit it has its phenomenal side. No reality but has a

* Called in the teaching "the Divine of the Lord."

phenomenal side, or we should never know it. Every manner of life makes an outer world of its own; the American spirit has fashioned the land we live in; intellectual life creates a world of educational institutions, literature, and libraries; the life of the spirit has its proper world. There are objects there; there is a landscape which the eye of the spirit sees; there are sounds which the ear which catches meanings hears; all the outward appearance of the spiritual world has at least as much reality to the faculties of the spirit as have hills of stone and earth and rivers of water to the senses of the body. We are in a world of another substance and stuff, that is all; but it is a world, extended, full of objects, peopled, and astir with activity. It has its Sun, for example. In the world of the spirit the infinite life of the Divine Being is the central reality, sustaining all other life, warming and lighting it, and also governing it much as the sun we know does this world. This central reality *is* the Sun of the world of the spirit, striking sensation so, as the great blazing center of all the ardor and light of life. Objects in that world, like dwellings, and landscapes, and rivers and hills, we must also place in the realm of the mind and spirit; but they are actual there and go to make up a world far exceeding this in beauty and wonder. The Theological Works report (*cf.* § 2) on this outer world with a wealth of detail; but into this description of phenomena theological teaching strictly (and it is of that we are attempting to give an outline) hardly goes; we note only the reality, and beauty, of the outer spiritual world, and the great law that the outer is the inner appearing in the sensation of the human spirit, and perfectly reflects the inner state (§ 47).

2 *Kings* vi.15-17; *Matthew* xvii.1-8; *Revelation* i.10-20.

Study Excerpt n.105.

QUESTIONS:

1. Why has the other world its phenomena, too?
2. Where, however, must we place its phenomena?

3. What effort do you find you have to make in order to think of the spiritual world as spiritual?
4. How is outer spiritual world related to inner?

Entrance, and the Entry, Into the Spiritual World

49. Death and Resurrection. We are living now in the world of the spirit, as we have said, but we are not conscious of it around us as we are of the natural world. Our consciousness is drawn down into the material world, and let out on *it*. Our existence in the body and the exercise of all our powers by way of the body does this. But when that body ceases to serve us for one reason and another, and dies, our consciousness is released into the world of the spirit. Then by way of the body of the spirit we apprehend directly, as objective, the world of the spirit. The body of the spirit is an instrument of action and an organ of sense suited to that world. After only a brief interval following the departure of life from the physical body the human being finds himself coming to consciousness in the other world. The disclosures about the other world in the teaching of the New Church picture this passage from consciousness here to consciousness there as short, as a gentle sleep, and as attended by the tenderest ministration from men and women already in the spiritual world (§ 58). Swedenborg was himself permitted to travel the course of this passage from consciousness to consciousness with the retention of some capacity of observation, and as nearly as could be without the death of the body, and among his most striking records of other-world experience has set down (H. 448-451) an account of resuscitation and resurrection of the human spirit in which death appears as the natural and expected transition from one world to the other.

Matthew ix.24; *Luke* xxiii.43; *John* xx.12; 1 *Corinthians* xv.42-44.

Study Excerpts nn. 106, 107.

QUESTIONS:

1. When, according to the teaching, does the human spirit come to consciousness in the other world?
2. How?
3. How many of the points of § 49 do you find in the Scriptures cited?

50. The Great Entrance Hall of the Spiritual World. At the close of life here most of us are of a mixed character, morally and spiritually. Many lives are spiritually immature, too, never aroused to a vision of the spiritual life (§ 35), and so not guilty either of having turned their backs on the vision. The latter have yet to have the great choice put before them. The rest have incongruous things to drop from them; the best are conscious of much in them which they cannot "take into heaven"; and the worst will have decencies and generosities clinging to them which they have used to their own ends, but which hell does not know. For life of this indeterminate or mixed character there must be an indeterminate realm in the world of the spirit. Indeed, if our supreme law is true,—that inner in the spiritual world creates outer to correspond with it—then this life of a mixed moral and spiritual character, or an arrested spiritual development, results in a realm intermediate between heaven and hell. The disclosures about the other world in the teaching of the New Church contain much about such a third division in the world of the spirit. The teaching calls this third division "the world of spirits"—for it is an extensive world in itself, and men and women, good spirits and bad, come there first. It is the entrance hall of the spiritual world, a vast immigration station, if we may call it so, where the human being usually first regains consciousness and continues for a time, until the incongruous is laid off the character, and one's choice of life is fully made.

Romans vii.23, 24; *Luke* vi.43-45; *Matthew* vi.24; *Matthew* xxv.31-46 (consider where the judgment on human life, assigning a life to heaven, or to hell, can take place except in an intermediate realm).

Study Excerpts nn.108, 109.

QUESTIONS:

1. Where does a human life usually first regain consciousness after death?
2. What reasons can you give why there must be such an intermediate realm between heaven and hell as "the world of spirits" of New Church teaching?

51. Purposes and Experiences of the World of Spirits. Obviously the purpose of the world of spirits is to bring each human life to moral and spiritual consistency under one Master or the other. It is an opportunity for integration of the character around one's supreme motive in life, good or bad. This is accomplished by stages. For a while the man thinks and feels much as he did here. His supposition that he has not died creates around him the accustomed environment. He is the man he has been taken to be, and that he has deemed himself to be. In this relatively superficial state he has wide contact with others, however inwardly unlike they may all be; re-unions of indiscriminate and general character are possible in the world of spirits in the first consciousness there. But if entrance on the spiritual world means anything, it means a deepening of consciousness. One moves *in* perforce on his actual life, and realizes and manifests his true self. He "comes to himself." Under the steady pressure of the transparencies of the spiritual world, he becomes wholly the man that inwardly he is. It may be the man that the world saw; it may not be, but this second, inward state soon follows. What one has only seemed to have in the way of traits and desires, good or bad, is sloughed in this process of coming to one's true self. What inheres in one's established trend of spirit, stays; what only adheres to one, and is inconsistent with the actual character, falls away. One's true self is occupied with frankness, but, what is more nearly the purpose of this second experience in the world of spirits, with force and consistency. The human spirit in whom conscience has died, and to whom it turns

out that self and the world have been the only realities, finds his actual nature stripped bare. He is found without "spiritual life." He is reduced in circumstances, in a sense that few are in this world. We shall give a thought in a moment to his other-world lot as the teaching of the New Church describes it. For the man whose inner mind and nature have been developed in regeneration, there is a third experience in the world of spirits before he finds his place in the other world. He enters on a period of larger and deeper information in the life which the Lord has laid up in him, for it is richer than he has known (*cf.* Excerpt n.43e and note 3), and he is to know and enjoy the fulness of it. By these three stages and experiences for the regenerating, and by the two for the unregenerate, every human spirit is brought in the world of spirits to consistency of character and an inevitably defined place in the spiritual world.

Matthew vi.24; xxv.14-30, especially 29; xiii.24-30, 47-52, *Luke* viii.17.

Study Excerpt n.110.

QUESTIONS:

1. What three successive "states" may mark one's experience in the world of spirits?
2. What is the purpose of the experience there?
3. Must there be a supreme or ruling purpose in a life? Why?
4. How many of the points in § 51 do you find in the Scriptures cited?

52. Moral Continuity of Life Here and Hereafter. Could it be made plainer than these experiences of the world of spirits make it that human life here and hereafter has moral continuity? It remains of the same inward character which it had here; that character is only brought to the light. The future life and this life are spiritually of a piece. The teaching of the New Church in this way gives the idea of the survival of personal identity its full force. It not only asserts that the human being lives on equipped with memory, in which his ident-

ity is preserved, and with powers, like those of thought, feeling, and speech, which keep him still a *human* being. He also survives the identical individual he is. The quality of the life continues. His essential character sees no alteration in his new environment. Any change consists in his becoming more thoroughly and manifestly what inwardly he is. He has a life-structure erected on the basis of an experience which is now a closed book, and a fixed quantity; on this basis he builds in the long future. The report is not that no opportunity for fresh moral decision is given him in the intermediate world; both the good and the evil find such opportunity in this indeterminate world; but each, as a matter of observed fact, clings to what has become life to him, and to his governing desire.

Matthew xvi.27; *Revelation* xx.12, 13; *Jeremiah* xxxii.19; *Galatians* vi.7; *Revelation* xxii.11.

Study Excerpts nn.111-113.

QUESTIONS:

1. Distinguish personal identity, continuance as a human being, and moral identity in the risen human life.
2. Consider that in a realm of indeterminate character like the world of spirits there must be opportunity for fresh moral decision. What else has to be reckoned with, however? What weight has the whole trend of a life-time in this world?

53. Judgment. As we take in the significance of the first two states in the experience of the world of spirits (§ 51), we must feel that the man is then and there being judged. The judgment is not staged in a court, or spectacular; it is the realization by each human being of his own inward nature. What was this nature made, or allowed to become, as one welcomed or refused the regeneration which life offered? There is no evading what is written in our innermost heart and spirit. Is it life? Is it what we took for life, an existence for self and the world, which is "death"? All that we sought in sincerity to be, our limitations and our opportunities are

reckoned with; but in view of all this, what is the life which we have made our own? Written in our established purposes, motives and thinking is that "book of life" out of which we are assigned our place in the world of spirit. The experiences of the world of spirits only display what is written in that book, and lead us to our place either in the infernal world, or in the heavenly. We turn next to a consideraiton of these worlds.

Romans ii.1-11; *John* xii.48; 1 *Samuel* xvi.7, ii.3; *Jeremiah* xvii.10; *Revelation* xx.12, xxi.27, iii.5. These passages will bear close thought on the fact there is a judgment, Who judges, what is judged, and on man's "book of life."

Study Excerpts nn.114-116; 104.

QUESTIONS:

1. In what does "judgment" consist?
2. Where does it take place?
3. When?
4. On what does it pass?

Hell

54. Fact, Origin, and General Nature. Can any one question that there has been active and deliberate rejection of the spiritual life by men without number, and by even whole ages? Or that the life engrossed in self and the world has seen frank and unscrupulous cultivation (*cf.* § 28)? Life in which cruelty, greed, injustice, revenge, deceit, and impurity trample conscience, is a fact. No human being originates these perversions, and he adds but infinitesimally to the mass of them. But this mass of evil is all that the teaching of the New Church means by "hell." Even in life here, evil is ascribable, of course, to the spiritual world. And just as the spiritual life and gains and achievements of the race are laid up in the other world in heavens, so the iniquities, moral perversions and unspiritual life of the race are accumulated with the unregenerate in an infernal world there. If that life is due to a perverted will, and to a corrupt

motive more, the teaching thinks of it as constituting one large division of the infernal world—to which it gives the name "diabolical kingdom"; but if the infernal life springs more from deliberately pursued falsities, that kingdom is called the "satanic kingdom." Not only are there these two types of life alienated from God, but in either type it can be entered on more or less deeply, and the disclosures of the teaching of the New Church about the other world speak of three hells, one worse than the other. If, then, we only remind ourselves that a life given up to self and the world's possessions is life spoiled and wrested from its true order, we have at once set before us the means to three conclusions: 1. The fact that there is a hell; it is this disordered and degraded life. 2. The fact that its origin is in the human being's choice of lower incentives as against his higher promptings. 3. Its general nature is perversion and falsification, a life in which motives which are sound in their place, regard to self and to possessions, are put uppermost, inevitably to the violation of life's finest aspirations and Divinely intended nature.

Compare the Lord's thought for an unhappy destiny in another world: *Mark* ix.43-48, *Matthew* xxv.41-46; xxv.30; on the reality of an infernal region, see *John* vi.70, viii.44, *Matthew* xvi.23, compare the Lord's own temptations, *Matthew* iv.1-11.

Study Excerpts nn.117-119.

QUESTIONS:

1. What do we mean by "hell"?
2. How does such a world of the evil and the false come to be?
3. What is its general nature?
4. What large divisions in it does the teaching of the New Church speak of?

55. Punishment, Amendment, Use. The teaching of the New Church, as it reports the Seer's observation of the world of the spirit (§ 2), has much to tell us of the external features and the details of fact about the infernal world. The whole physical aspect of that world

is repulsive, and the perverted beings in it in any true light are deformed and monstrous, though not in the glamour of their own fancies and feelings. But the phenomena of that world are not part of theological teaching strictly, and we keep our small space for the teaching of direct religious moment. We want here to look at some general aspects of the world of disordered human life. We take up three questions which will doubtless present themselves. What punishment is visited on men and women there? As the teaching of the New Church answers, evil has its severe limitations, within which it begins to recoil on itself, and its miseries then, its frustrated efforts, its perpetual discontent, its harrowing illusions, are its punishments, a penalty carried in itself. Past deeds are not penalized; this punishment attends the continued degenerate activity. And as hell, in the thought of the New Church, is life from which all conscience has been forced out, none of this punishment can be spoken of as torment of conscience. But is there no chance of amendment in this infernal world? The teaching speaks of a steady amelioration of life in the hells. The motives which form it cannot be changed; increasing restraint can be put on their activity and expression. There is also a merciful restraint on the processes of degradation; a life does not fall to any worse level than was its condition on passing from the present world. And a third question—what can such a world be good for? How, from that point of view, can there be one in the Divine economy? Now that a hell has come to be, it has its place in the Divine economy. It does not slip from the disciplining hand of God, and indeed is mercifully regarded by God; after all, it is "the heaven of self-seekers." We may note two ways in which the whole unseen world of evil is utilized: (a) Its Divinely tempered influence upon men and women in this life excites existing evil here, and brings it out, to be seen, and resisted, and put down. It serves as a yeast to moral and spiritual development. (b) Again, it is utilized to establish against the influence

of heaven a general equipoise of influences, good and bad, into which each human will is let in private adjustment, and so assured free moral agency. Recall § 28.

Psalm vii.15, 16; *Psalm* xxxiv.21; *Luke* xxii.31; *Psalm* cxxxix.8.

Study Excerpts nn.120-124.

QUESTIONS:

1. What is the manner of punishment visited on those in hell?
2. What are they punished for?
3. Is there any amendment of the hells?
4. In what way can we think of the hells serving? Name more than one use to which they can conceivably be put.

Heaven

56. Nature, General Divisions. The perversion of the life which comes to us (as forms of re-action to life, § 5) is hell. It is an inward condition, first of all. To come to such a condition is to come into hell. It is the only final failure in life. For it is alienation from what is true, and real, and from God. Heaven is also first of all an inward condition; to arrive at that condition is to come into heaven; and it is the only success, after all, that one can make of life. Heaven is the reception of what good and true appear to us as sincerely, self-lessly and communicatively as possible. It is living from two motives supremely, regard to God, and serviceable relation to our neighbors. That manner of life the Lord is constantly proffering men; it is His life; and the response we can make to His life makes heaven. We respond either very much from the heart and from our aspirations, and live a type of the spiritual life which the teaching of the New Church calls "celestial," or we respond more from a recognition of the truth of this way of life, and live a type of life called in the teaching "spiritual." These are distinct types of life in the heavens, and reveal themselves in two great "kingdoms" there (as the large divisions are denominated). But in

each type there is a conceivable lesser realization of the spiritual life, from obedience as a motive. The teaching reports on three great heavens, therefore, one of the "celestial kingdom" wholly, another of the "spiritual kingdom" wholly, and a third dividing between the kingdoms, as the obedience to precept is impulsive and of the heart more, or studied, and a recognition of principle. Whatever the response made by men and women who have seen the beginnings of regeneration in some natural world, the Lord's own outgoing life and presence are the underlying and inspiring reality. "The Divine of the Lord makes heaven." It makes it first as an inner life realized in an indefinitely increasing number of human beings. It makes a heaven, too, which is an outer world, the existence in the sensation of this inner joy, and truth, and beauty.

Consider how much the Lord remained on the inner life of heaven in any references to it. Consider the Beatitudes, and much of the Sermon on the Mount. On the outward conditions He forebore to say much. Compare *Mark* xii.25e. To a thought for these outward conditions He can move usefully when the inner realities are appreciated.

Study Excerpts nn.125-127.

QUESTIONS:

1. In what does heaven consist essentially?
2. What beings help constitute it?
3. Say why we cannot be in heaven unless heaven is in us.
4. What large variations on the life of heaven can you make out?

57. Variety in the Heavenly Life and World. Again there is a wealth of detail in the report which the teaching of the New Church makes about the tangible world of heaven. We are told innumerable things about the observable features of that world. But again we hold in this outline to general aspects of the heavenly world which have to do with our living for it. One of the strik-

ing features of the heavenly life is its variety. Heaven is no dead level. It is not all the same life. Everywhere, of course, the two supreme motives of the spiritual life are in evidence, but these differ indefinitely in ardor and intelligence. We have spoken of the general divisions in which the variety of heaven results, but in the kingdoms (a Scripture term, of course) and in the three heavens there are countless "societies," or communities of men and women who share and perfect some good in common, and, as spiritual kindred, are associated to realize it. There is the added and untraceable variety of individual realization of the heavenly life. There are those richer in that life, and those poorer; those wiser, and those simpler; those endowed with more of its power, and those endowed with less. The wisdom which consists in the ability to hold life to the truth; the innocence which is eagerness to be led by promptings which are the Lord's; the peace which is regeneration's harmonizing of all one's abilities and desires; these general qualities of the heavenly life are possessed and displayed in endless variation. Each individual seems to himself to be more and more his own master and the occupant of a peculiar place in life's vast enterprise. The endlessness of this development rests, of course, in the fact that the "Divine of the Lord," to which heaven is the response in human life, never is exhausted by any accumulated response, but is capable of a new re-action world without end.

John xiv.2, vi.37; 2 *Corinthians* xii.2; 1 *Corinthians* xii.4 on.

Study Excerpts nn.127-129.

QUESTIONS:

1. What general features of the heavenly world can you name which result in giving it variety?
2. What are some of the heavenly life's general qualities?
3. Why can there be no "closing" heaven?

58. Progress in Heaven; Activities There. The master loves of the heavenly life must issue in a life of

steady communication of what is good and true. Desire to co-operate with the will of God, Who has made the universe a "kingdom of uses," and to live in serviceable relation to one's fellow human beings, will mean lives of constant usefulness. Nor is only this desire present, but one's capacities for doing are renewed. Nearer the source of life as one is in heaven, one moves into steadily greater vigor and into the prime of one's energies and faculties. The full vigor of manhood and womanhood marks the heavenly life; to it all return who have passed it. To it all move on who enter the other world in childhood; it is the full-grown life which realizes to the full the spiritual life as any other life. For individuals and for the spiritual alliances which the teaching calls "societies" and for entire heavens there come to be countless activities—the interchange of spiritual commodities of every kind, the discovery of opportunities for redeeming and enriching life further, the resuscitation and education of the newly arrived, the administration of order, civil and ecclesiastical, the further education of the spiritual life of all, the exertion of constraints on the world of moral disorder and evil, the communication of good influence and true suggestion to life in this world, in general the guidance of the great spheres of influence into this world. The heavens have their activities, themselves know recreation, and have a history of growth.

See what these Scriptures yield on the points above: *Revelation* xiv.13; *Luke* xv.10; xxii.43; *Hebrews* i.14.

Study Excerpts nn.130-134.

QUESTIONS:

1. What happens to our powers, if they have failed in old age here, to insure activity and growth in the heavenly world? Why?
2. Do children remain children in the other world?
3. Name some general activities in which a heavenly world must engage. Why 'must'?
4. Is heaven a communicative society? Communicative of what? Is hell an acquisitive society? Acquisitive of what?

Influence of the Other World, and Communication With It

59. Other-World Influence. Communication with the Dead. The other world, as has been said, is a world in which we are at this moment living. It constitutes our unseen environment. It breathes out both good and evil into us; our thoughts, our feelings, as the life which animates us, come by way of it. Personal associations which we have there, all unknown to us, adapt life to us and convey it to us. But the two worlds are connected beyond this converging in us. The whole universe on which we look out at present is a projection outward, in the stuff we call "matter," of the inner world. The two are distinct levels of existence in a spiritual-natural universe. The inner world is the animation of the natural universe, the source of its energies and forces, the region where ultimately the vital forces of animal and vegetable life are to be found, the realm from which the human being has thought and impulse.

Obviously, conscious communication with such a world may in instances take place. The human being has an organism for living in it, and it is all about him. Instances of communication are recorded in and out of the Bible. An occasional person will see or hear into the other world; or some communication come from it to some one here. But the deliberate effort to communicate with the other world, when curious, ignores what seems to be a Divinely intended difference of consciousness. We here are not meant to have another existence breaking in on us; nor are men and women in the other world for the most part near enough the corporeal existence ever to desire touch with this world. When one ignores this wall of consciousness one is not likely to get results or any results worth having, for it is those still close to the bodily existence, speaking in the terms of it, who will answer, or, worse, those who are as indifferent to Divinely intended order as the inquirers on this side are. As a scientific investigation, hedged by safeguards, this attempted com-

munication has the standing of any scientific experiment; as a cult, the teaching which feels itself based on much other-world observation, looks on this attempted communication as unwholesome.

Psalm lxviii.17, xxxiv.7; 2 *Kings* vi.16,17; *Luke* xxiv.4, xvi.31; *Revelation* i.

Study Excerpts nn.135-137; 90.

QUESTIONS:

1. Where is the spiritual world?
2. What is its activity in this world?
3. As two distinct levels of existence, are spiritual world and natural world separate or inseparable? Discuss.
4. What shall we think of communication with the other world a) when it is unsolicited and occasional? b) when it is the subject of guarded scientific investigation? c) when it is practiced as a cult, more or less curiously?

60. Review. The Spiritual Life. With this brief résumé of the teaching of the New Church on the spiritual world, the goal of our life, we conclude our consideration of our first main heading. The spiritual life is not an unnatural one; it is pointed to and called for by man's very endowments and capacities and aspirations; and it is achieved in living our present life with regard to God and in due relation to the neighbor. It is distinguishable from, as it is related to, morality, as well as other ways of life with which it is sometimes confused. It is a two-sided development, a growth in faith, and in that disinterested spirit of service called 'charity.' Gift that it is from the Divine Being, it requires our active seeking, and study, and moral and spiritual struggle to have it. It is to be found not only in private regeneration, and not only in the individual's loyalty to larger neighbors than his fellow-man; but in larger realization, too, in any groups and in collective humanity. Its final perfection lies in the other world, where it issues in a society of

redeemed men and women whose life is from the Lord, just as human life which has had its vision of the spiritual life but spurned it for its own way and conceptions, issues there in a world of evil and disorder, still cared for, however, and governed by the one God.

Make your own résumé of §§ 1-59. Review Scripture citations, Excerpts, and Questions.

THE WORD

II. THE WORD

61. Introductory. We pass to our second main topic, the Word (§ 3). Having confronted ourselves with the life which we call spiritual—namely, the whole human existence lived with regard to God and in useful relation to others (§ 10)—we shall appreciate that to live this life we need constant inspiration to it, and a growing knowledge of it. Indeed, we need to have it proposed and disclosed to us in the first place (*cf.* § 29). All this the Scriptures of Old and New Testament do, and for ages have done. They disclose that there is such a life. They show what it is. They perpetually urge and inspire to it. It is worth stressing this practical outlook on our second topic which consideration of the spiritual life first gives us. If we have made the spiritual life plain to thought, we shall feel our need of the Scriptures (or of revelation in some form) to disclose that life to us, to inspire us to it, and to inform and guide us in it.

Psalm cxix.9, 19, 105, 133; cxliii.8; *Matthew* iv.4; *John* v.39, 40; vi.68.

QUESTION:

1. What practical bearing has been given our second topic by our having considered the spiritual life first?

Revelation

62. Our Need of Revelation. The spiritual life is our passing existence with enduring values and goals set in it. It calls for something more than the light of this world just to be seen. The light of a higher world must play on the human mind. This, broadly and essentially, is

'revelation.' More definitely, 'revelation' is the communication, in the activity of such light, of any truth of the spiritual life to men, or the disclosure of some fact or law of the world of the spirit. To insight into these things the mind rises only in a light above that of this world. One reason, then, why we stand in need of revelation lies in the very subject-matter of revelation. Truth of the spiritual life lies in the light of a world which in its own character and distinct existence is unseen by us.

We need revelation for other reasons. Even with revelation we tend to fall away from spiritual insight, from putting the eternal above the passing, and from Christian standard. Our strongest incentives, which at first come from love of self and the world, obscure the prime realities of life, God, truth, love, the neighborly society which human society is meant to be. Again, if we have a destiny which is realized in an eternal world, that destiny will have to be disclosed to us. For the world which we know for ourselves is a passing world. That passing world engrosses us, too. If we are to see and make for a goal beyond it, that goal must be definitely (and as material development goes on apace, ever more definitely) raised before our eyes by Him Whose goal alone it can be. The struggle of soul toward so high a destiny as well as the possibility of it makes revelation essential.

John i.9; *Psalm* xxxvi.9; *John* vi.68; *Psalm* cxliii.8; *Job* xi.7; *John* i.18.

Study Excerpts nn.138, 66, 139.

QUESTIONS:

1. What do you understand by 'revelation'?
2. How many distinct reasons do you find given above why we need revelation? Is there one given in the Excerpts but not given above? Put each in your own words.

63. Revelation's History. The reflection how necessary revelation is to the accomplishment of the spiritual life (§ 62), and other considerations, like the conviction

that the Divine is a self-revealing God and like the fact that men's spiritual life has been undying (§ 42), lead one to believe that God has never left men without some expression of His will. Revelation has been constant. It has as long a history as the awakened human spirit has. Of course the forms which it has taken have been various. It may once have been only that broad activity of heavenly light on the human spirit which revelation (§ 62) essentially is. It became in time a more express communication of truth such as we also defined revelation to be (§ 62). The teaching of the New Church traces the history of revelation down over its highest ridge, as it were, just as it traces the religious history of the race down over the "peak" developments (§ 42). In the most ancient realization of life under God revelation was unwritten. It was an unspoiled heart's reading of the Divine will in nature. What was thus arrived at in a childlike intuition, was treasured and transmitted in oral tradition to become a more explicit Word of God to the succeeding religious era (the "ancient church," in the designation of the Theological Works). Thereupon revelation comes into history's notice. We can trace the Word of God as it came to the Jews and was recorded by them later in the Old Testament Scriptures. Ushering in a fourth religious era, the Christian, the Lord spoke a truth to which the Old Testament had been tending and in which it was fulfilled, and His Gospel was set down in the New Testament. Now a deeper truth still, in both Testaments, out of the reach of the people to whom the plainer meanings came, and meant for the spiritual life of to-day, has been disclosed by the Lord in the inauguration of a second Christian growth and development (§§ 42, 78). The 'history' of revelation falls a little outside our Outlines, which are outlines in the theological teaching of the New Church. But a sketch of that history serves to give us our theological estimate of the Bible as the culmination of a series of revelations, and as the vehicle of further revelation, and thus 'the crown of revelation' (T. 11). To appreciate that the Word of

God has had other earlier expression does not take away in the least from the Scriptures. Nor does it take away from them to realize that revelation is a wider fact than they represent*; for after all in them revelation has found an ample and enduring expression.

Study Excerpts nn.140-144, 1.

QUESTIONS:

1. Why can we believe that revelation has been constant? Did you give as many as three reasons?
2. Sketch the history of revelation over the "epochal realizations of the spiritual life" (§ 42).

The Nature of the Word

64. The Word the Body of Truth. When we appreciate that revelation has been constant (§ 63), or that 'the Word has always existed' (Excerpt n.140), while the Scriptures did not always exist but formed over Jewish times, we are helped to see what the Word really is. It is that whole body of truth which, in the other world and here, inspires and fashions the spiritual life. This body of truth, actually operating to redeem life here and to eternity to regenerate it, is the Word. To this idea of the Word, the teaching of the New Church tries first to raise our thought. It is the decisive conception of the Word in the Theological Works. To them the Word, or Divine truth, is the veriest reality in the universe—that body of forces and influences which order life, and inform the spiritual life. This great body of truth goes to fashion the purposes as well as the thoughts of life, the motives as well as the judgments. There is a combination of influences for good and for truth throughout the Word; or, as the teaching puts it, there is a marriage of good and truth in the Word. We shall go on presently to relate the Scriptures to the Word, and see how they are this Word, and also see how the profound marriage in the Word makes itself known in a mode of utterance in the

*John i.9.

Scriptures (§ 80), but for the moment let us be clear what the Word is in the view of the teaching—namely, the whole body of truth issuing from the Divine mind, and active in the inspiration and information of the spiritual life of men in whatever world. Then we shall see better what the Scriptures really are which we have on this one planet, and which are only one of the expressions which the Word has had even here (§ 63).

John i.1-4, 14; *Psalm* xxxiii.6; cxix.89; *Genesis* i.3.

Study Excerpts nn.145-147.

QUESTIONS:

1. Do you get hold of the conception of the Word stated above? Put it in your own words.
2. What 'marriage' is there in the Word? What more is the Word than a body of ideas?

65. The Word a Body of Accommodated Truth. Before we go on to relate the Scriptures to the Word, or see how they are the Word, there is one thought more to add to the conception of the Word as the body of truth which, issuing from the Divine mind, inspires and informs the spiritual life. This life is not all of one type (§ 56). It is not all on one level of religious experience (§ 56). The mind of the Lord as it comes to one type or to one degree of spiritual life and another is differently grasped. It is a body of graduated truth. There will be a truth not grasped by even the highest angelic enlightenment. There will be the apprehension which the Word will have in the highest development of the spiritual life in the heavens. There will be the more remote apprehensions which it will receive in the lower developments of the spiritual life there. Over these levels of higher ways of grasping it in the spiritual world the Divine truth will finally reach to our understanding here. The Word, then, is a body of truth successively adapted to the minds of God's creatures and brought level with their understanding. It drops down over as many levels of meaning and apprehension as there are distinct realiza-

tions of the spiritual life in the heavens and here. The teaching of the New Church (as we might see for ourselves from § 56) distinguishes four ranges of truth in that whole body of truth which is the Word—three apprehensions, each interior to the other, in the consciousness of the men and women of heaven, and our this-world grasp of it. There will be more to say of these ranges of truth in the Word when we come to consider the deeper meanings or senses of Scripture (§ 76).

1 *Corinthians* xiii.9-12; *Isaiah* lv.9; *John* iii.12; *Psalm* xviii.25, 26.

Study Excerpts nn.148, 149, 150.

QUESTIONS:

1. In the whole body of truth which is the Word how many levels of apprehension do you find?
2. Why?

Scriptures and Word

66. The Scriptures: a lowermost expression of the Word. We can now relate Old and New Testament Scriptures to the Word with more clarity, and see how they are the Word of God. They are a lowermost expression of the Word, namely, to our understanding in this world. They are not identical with the Word, strictly speaking. We shall one day leave the Scripture story behind, as we know it now, yet enter more fully on the Word. The fact, too, that even here the Word has had other expression than the Scriptures makes it plain the two are not identical. The Scriptures are less than the Word, in one point of view. They are that lowermost expression to men's minds here which the eternal Word has come to have in the course of a striking religious development over centuries among a certain people. With another people even this expression of the Word in Scripture would have been different (A.10603), for the Word came by way of *their* experience and in education of *them*. Yet this lowermost expression of

the Word necessarily has all the Word behind or within it. It gives ample access to the limitless body of the truth of life. So we have the teaching declaring that the Word or the Scriptures is Divine truth itself. Nothing is meant by that statement so superficial as that the Scriptures are an inerrant book, or that every statement in them is true, but precisely this—that the Scriptures are an expression of that whole body of truth which inspires and fashions the spiritual life, and which is the Word.

Isaiah lv.8, 9, *Psalm* xviii.25, 26; *Matthew* xix.7, 8; *John* iii.12; *Matthew* v.17-20, 43-48; *Isaiah* xl.8.

Study Excerpts nn.147, 150, 151.

QUESTION:

1. Relate the Scriptures to the Word. Your statement should take care of a distinction between the two; it should also reckon with the fact that we have the Word in the Scriptures.

67. Scripture: historical meaning, and hidden content. This view of the Word and of the relation of the Scriptures to the Word leads to a big conclusion about Old and New Testament Scriptures. If they are this lowermost expression of the Word, the Word as a whole can be like a deeper content to them, or deeper meaning. This is the supreme insight of the teaching of the New Church into the Scriptures. There is no more sweeping statement they make about the Scripture than that it has its historical and more or less obvious meaning ("the natural sense") and a deeper meaning ("the spiritual sense"). Or the Scripture itself is called "the sense of the letter of the Word." What a marvellous expression of the mind of God we have then in these Scriptures! They can open up into the mind of God for the needs of any new day. We reflect that the Lord Himself so treated the Old Testament (*Matthew* v.21 on). The Scriptures have not only that meaning which to reading and study they bear on the face of them; they offer not only the truth which came through prophet and by the Master, in Whom prophecy reached its height; but they

bear in their bosom a yet deeper meaning. If they are the lowermost expression of the Word, they must have a hidden content. The relation which we have been sketching between Scriptures and Word argues a deeper sense in Scripture. This structure of Scripture we want now to study, looking more closely at the Scriptures as they read, and at their hidden content.

Isaiah lv.8, 9; *John* iii.12; *Isaiah* xl.8.

Study Excerpts nn.152, 157.

QUESTIONS:

1. If the Scriptures are the lowermost expression of the Word, what follows about their nature?
2. Do you find the Scriptures themselves saying they have a deeper meaning? You must examine carefully each supposed declaration of the sort. Is the teaching about the nature of Scripture to be drawn so much from the assertions of Scripture as from the thing Scripture can be found to be?

Scripture, Or the Sense of the Letter of the Word

68. Progressive Revelation in Scripture. Of the nature of the Scriptures of course there are many significant things to say; we shall confine ourselves at present to one matter of significance to the teaching of which we are attempting an outline. The Scriptures formed slowly over a thousand years. They embrace a whole people's religious education and discipline. We have noted (§ 66) that this people gave a turn to the Scriptures peculiar to themselves, to their possibilities, their national genius and their moral civilization. We shall expect to see their religious progress reflected in the Scriptures. Immature insights will be recorded, and more mature; conscientious duty will take superstitious form or morally repulsive form often enough; where views of nature or of history or even of the derivation of words come in, these will reflect the knowledge of the day, and will often be mistaken enough; imperfect moral stand-

ards, not at once elevated by religion's influence, will be embodied in the story; but all the time the truth which God was urging on them is being spoken, and grasped, sometimes purely and loftily, often as it took form in an understanding and moral outlook now outgrown. All this is plain from any approach to Scripture. It is plain, too, to the theological approach to the Scriptures as the lowermost expression of the Word over centuries in the life of the Hebrews. There are stages of revelation to reckon with, an insight which falls and mounts, and a truth now transparently put, now fallaciously seen, and again grasped simply primitively. One of the most comprehensive and vital discriminations to make in the Scriptures therefore is between truth well grasped and spoken, and truth as it appeared (called "apparent truth" in the teaching) to the sense-governed mind or as it looked in the view of low moral standard. The practical importance of this discrimination will come out further in other connections (*cf.* § 90). An immediate result of making it is to give one touch with the living and advancing truth and meaning of Scripture. One gets the lively feeling that the Scriptures still embody a movement into truth, have more truth to yield in the total progress of revelation, and are not a set and lifeless deposit of past views and convictions.

Consider *Matthew* v.21 on; xix.7, 8; *Isaiah* xxviii.9-11; 1 *Corinthians* xiii.9-12; *John* xvi.12.

Study Excerpts nn.153-155.

QUESTIONS:

1. What progress of thought is there in the Scriptures?
2. Put in your own way the nature of the Scriptures due to that movement of thought.
3. With what discrimination will you read in them?

69. Ample Revelation of the Spiritual Life. Again, though the Scripture is the lowermost expression of the Word of God, and though it is marked by truth as it appeared to by-gone times, it serves to disclose the spirit-

ual life still. That life is displayed as the prophets tried to bring it to the vision of their people. It is displayed peerlessly as the Lord Himself lived it. What truth needed to see and seek true life does not find plain expression there? The existence of God, His self-disclosure in Christ, a life after death, the Divine judgment which human life faces, sin's existence and the need of repentance and regeneration—are not these things, and all truth that one needs to live by, plain on the face of the Scriptures? No religious teaching has ever reckoned more candidly than the teaching of the New Church with the fact that Scripture includes in it much history not spiritually helpful, much outgrown conception of the highest truths, much that in the march of truth in its pages must be left behind. That teaching is also intent on bearing the Christian mind into a higher range of truth—the spiritual meaning of Scripture. At the same time it insists that it finds in the historical and more obvious meaning an adequate disclosure of what the spiritual life is. So much is to be said presently of the deeper sense of Scripture (on which, as the new element, emphasis naturally goes) that it ought first be made very clear how the teaching regards the plain sense of Scripture; the "sense of the letter" is rich enough in the truth of the spiritual life to enable one to live that life.

Micah vi.8; *Psalm* cxix.105; *John* v.39, vi.68.

Study Excerpt n.156.

QUESTION:

1. Does the fact that Scripture has been a progressive revelation and thus contains much which we cannot live by, mean that the Scriptures will not serve to lead us into the spiritual life? Why?

The Spiritual Sense In Scripture

70. The Fact that there is such a Sense. If Scripture is a lowermost expression which the Word has found with men in this world, there is a body of truth interior

to Scripture which is like a deeper meaning to it. So the teaching of the New Church argues, as we have seen (§ 68). In early Christian days and even in Old Testament days the same course of reasoning gave rise to the feeling that there was a 'mysterious' sense in Scripture. Attempts to set that meaning forth were extravagant, and lacking in method: that, however, should not obscure the possibility that there is a deeper meaning in Scripture. The teaching of the New Church also offers some minor arguments (and some of these are ancient, too) for the existence of a deeper sense in Scripture, as that, if many a passage is to be worthy of God, it must mean more than it does on the face of it; and so on. But the true glory of the teaching of the New Church on this head is that the spiritual sense of Scripture is no mere argument or theory to it. It is a present possession. It is actually set forth. The Theological Works are in large part an exposition of it, the 'Arcana' a word for word exposition of it in *Genesis* and *Exodus,* the 'Apocalypse' ('Revealed' and 'Explained') a word for word exposition of it in the Book of *Revelation,* 'The Summary Exposition of Prophets and *Psalms*' a more general résumé of the deeper sense of the Scriptures indicated in its title. In the course of these systematic expositions of the spiritual sense the deeper meaning of other Scriptures is given incidentally.

Study Excerpts nn.152, 157.

QUESTIONS:

1. How does it follow from our view of Scripture that it has a spiritual sense?
2. Has the fact been surmised before? By whom?
3. In what works have we expositions of this sense? For what parts of Scripture?

71. An Example of Spiritual Meaning. "The spiritual sense is in all things of the Word, and in every single particular of it. This cannot be seen better than by example" (S.9). Only statement of such a meaning, and extended statement, would persuade us of a number

of things of which we should want to be sure. We should want to make sure that this deeper meaning is not the more or less fanciful result of "allegorical interpretation" of Scripture, which, even though it showed spiritual insight at times, is baseless, and rightly discredited; it is concerned really only with the obvious Scripture, to which it attaches "higher meanings." Swedenborg's statement of a deeper meaning gets at a body of truth beyond the Scripture, which is an actual interior content in it. We also want to know whether this deeper sense is open to consistent and verifiable interpretation; extended statement of it throughout Scripture shows that it is. Above all we feel that if such a sense is actually arrived at, it must have a value for life, and lay open to us the ways of the spiritual life and especially of human regeneration. This that sense does, as it is set out in the Theological Works.

Study Excerpts nn.158, 159.

QUESTIONS:

1. What are some of the things we expect of a spiritual sense of Scripture?
2. Is an interpretation of a deeper sense identical with what has been called "allegorical interpretation"?
3. Is Scripture such a "ladder" as is described in Excerpt n.159?

72. How Lodged in Scripture. It is rightly demanded that any 'deeper sense' of Scripture be not read into it. It will help us to see that this is not done, if we consider how such a meaning could be lodged in the Scriptures as they formed. The Bible was the slow creation of the Divine mind, which worked toward it in discipline of the Hebrews, in guidance of their history, through spokesmen in prophets, and by the supreme revelation of itself in the Lord. Not only the purpose which God had for the Jews, but the purpose He has for all peoples, and the truth He has for all, were back of what they understood of His purpose and grasped of His

truth. What came to be written, embodied His greater purposes, His thoughts higher than their thoughts. It answered and corresponded to His higher intention and meaning. He purposed, for instance, the spiritual life, or the kingdom of heaven, but they put Canaan or a life with Him in Canaan for their goal—so their promised *land* has come to represent our promised *life*. Their land also had its detailed significances (impressed on it by early spiritual civilizations which saw the world of spirit mirrored in the world of nature (*cf.* § 63; *Psalm* i)). Again, their history was a representation of Divine purpose, the story of the winning or forfeiture of the land of Canaan becoming on a deeper reading the story of the winning or loss of the spiritual life. Still again, Biblical language offered a vocabulary as spiritually meaningful as the land. Done in these scenes, woven of these events, and written in these words, Scripture served the Divine mind like an extended parable. It served the Divine mind to say not only what the human mind could then bear, but what It would say later, laying up its whole meaning in Scripture by the correspondence which exists between a higher and a lower way of conveying the same essential thought. The deeper sense was involved in Scripture, then, *as the Bible formed,* by the same creative working of higher in lower, of spiritual in natural, by which the world of the spirit is involved in the whole of natural existence. This connection or creative relation is called 'correspondence' in the Theological Works. 'Correspondence' may be defined as the appearance of what is inward or of what belongs on a higher level of existence in what is outward or on a lower level of existence, and its re-presentation there, like the appearance and re-presentation of a purpose of friendliness in the warm clasp of the hand and the light of the eye.

Study Excerpts nn.160, 161, 157.

QUESTIONS:

1. Say how the deeper meaning of Scripture is not read in now, but was lodged in the Scriptures as they formed.

2. Name three bodies of spiritually significant material which have been built into the Scripture.

73. Some Distinctions. The different books of the Bible are marked by a surprising variety of literary composition. The style of even two prophetic writers, like Isaiah and Nahum, is in marked contrast. There is one style, however, which can be predicated of every book of the Bible which has a deeper meaning. That is "correspondential' utterance. But when we take account of this general assertion of the teaching of the New Church, we ought also to note some distinctions which it points out in this comprehensive 'style.' Correspondential utterance, to the person who is seeing in any measure into the spiritual meaning of the Scripture, will be more or less transparent. The first eleven chapters of *Genesis* are weighted with little 'sense of the letter'; they were composed to convey spiritual lessons. They are an utterance more sheerly correspondential than most Scripture. With *Genesis* xii historical happenings begin to be recounted; the obvious sense has such substance that it obscures the presence of any further meaning. That is, historical narrative gives us another style of correspondential utterance. The prophetic literature, with its elevated utterance and pictorial presentation of single great truths, travels closer to the spiritual meaning, without entering on it in words. It offers a third style of correspondential utterance. The *Psalms* employ a mixture of elevated diction and colloquial expression, and voice a universal religious experience; the Theological Works find in them a fourth style of correspondential utterance. We only seek to follow those Works in their statement about four styles of Scripture; these are not primarily literary styles; they are variations in that one style of all spiritually significant Scripture—'correspondential utterance.' The student of the teaching of the New Church ought also to appreciate the force of the terms 'correspondence,' 'representative' and 'significative' as these are used of Scripture, and the distinctions among them. The force of

each of these terms is indicated in notes to Excerpt n. 164.

Study Excerpts nn. 162-164.

QUESTIONS:

1. When the teaching speaks of the style of Scripture, what is meant?
2. From this point of view what styles are there?
3. Distinguish correspondence, representative and significative.

74. Scriptures with and without a Spiritual Sense. The teaching of the New Church does not ascribe a spiritual sense such as we have been speaking of,* to all the books bound up in the Bible. Those in which it does find such a sense are the Pentateuch, *Joshua, Judges, Samuel, Kings,* the *Psalms,* and the Prophets, major and minor; and in the New Testament, the four Gospels and the Book of *Revelation.* In what books a deeper sense exists such as we have described, is ultimately a question of fact. It is a matter of the nature of the book. The question is open to determination by the methods followed in exposition of that sense. One book, approached with these methods of interpretation and with due insight, will yield such a sense, another will not. The books in the Bible without such a sense contributed to the development of religion among the Jews, or to the beginnings of Christianity. They will serve the religious life still. At the very least they are needed to understand Jewish history or Christian beginnings, and other books of the Bible. It is also to be reflected that in a book from which the spiritual sense is absent there may be an unusual fulness and aptness of teaching in the obvious and only sense. In the Gospels, themselves, for instance, with their added wealth of a deeper sense, one cannot match for combined scope and compactness the great declaration of Paul, "In Jesus Christ dwelleth the fulness of the Godhead bodily" (*Colossians* ii. 9). Swedenborg keeps for those books which have a spiritual sense, and which therefore

* Continuous, and having to do with the spiritual life. *Job* has disconnected deeper meanings. S. 20.

let back in a peculiar way into the very mind of God, the designation "Word of God."

Study Excerpts nn. 165, 166.

QUESTIONS:

1. What books of Scripture have a spiritual sense? Commit the list to memory.
2. What designation is reserved to them in the Theological Works?
3. (For discussion) Has the standing the other books have had in Christian thought been lowered at all in this view of the teaching of the New Church?

75. Nature of the Spiritual Sense. The Theological Works often say* that they cannot present more than a thousandth part of the deeper meaning even of a verse of Scripture. Not only is the deeper content of Scripture inexhaustible. It is also not verbal, as Scripture is. It is idea. It is truth. And it is idea and truth of the life of the spirit.† It is not only a truth we can state *about* the spiritual life. As we follow the interpretation of the deeper meaning of *Genesis,* we seem often to be tracing a psychology of the religious development or experience. We are. There is in that sense a psychological description how the spiritual life comes to be. But strictly the spiritual sense is not only truth about this experience, but the truth in it, inspiring it, and actively bringing the experience to pass. So it is a truth possessed in what is going on in him, though he will not know it, by every regenerating man (A. 10400(3)). It is a truth of which, in its own character, we possess ourselves, in fact, only in the other-world consciousness (*cf.* Excerpt n. 149). Here, in and by the Works of the Lord's Servant in His Second Coming what we have is some statement of it, as far as it can be brought into our order of thought and words (§§ 1, 78).

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* See especially A. 937.
† *Cf.* Excerpt n. 159.

Study Excerpts nn.167, 168.

QUESTIONS:

1. Is the spiritual sense verbal? Then what is it?
2. Is it more than truth about our deepest life? What?

76. Subject of the Spiritual Sense. The deeper content of truth in Scripture, which we have been calling their spiritual sense, has but one subject, if we will understand that subject broadly enough—the spiritual life. We would expect the Word of God to treat of that theme alone. The more obvious meaning of Scripture has the same general subject. But where that sense tells us of the spiritual life as it has been disclosed in the history of a people, or in the ministry, words and Person of the Lord upon earth, the deeper sense takes us into the processes and character and laws of that life as an inner experience, and as the experience of men anywhere and at any time. It is without reference to historical persons, events, places. It is the story of how in any human soul the spiritual life may spring up, and grow, and become its full self at the Lord's hands. This story may be followed, however, in three ways. We may still see the spiritual life realized in a people or religious era; and when they read the story so, the Theological Works say they follow the internal historical sense of Scripture. We may read the story as it is realized in any human soul; and when they read it so, the Theological Works say they follow the spiritual sense (strictly so called). Again we may read the story as alone it was ever perfectly fulfilled by any one, in the fulfillment it had in the Lord's inner life on earth; and what is wonderful, take the Scriptures from beginning to end in this sense; and when they read the story in this sublime application of it, the Theological Works say they are following the celestial sense of Scripture. We can see how the successive apprehensions which the heavens have of the Word of God are reflected in these meanings which we can enter on here (*cf.* § 65).

Study Excerpts nn.169, 148, 149.

QUESTIONS:

1. Say in your own way what the deeper content of Scripture is about.
2. In what applications of it can we follow the deeper sense?

77. Services of the Spiritual Sense as made Known. The spiritual sense is supremely valuable just for itself. It sets the spiritual life itself before us, and ministers to it. Go even a little way in a grasp of that sense, especially as it lies in the beauty of its coherence in the Scriptures themselves, and the reality of the spiritual life is ungainsayable, its beauty irresistible, and its nature clear. There are other values a knowledge of the deeper meaning of Scripture has. Because the Scriptures are the record of a progressive revelation, and therefore voice some ideas and standards which have been left behind (§ 69), many Scriptures in their obvious sense have lost force for us. This is true even of direct commandments, as on the manner of keeping the Sabbath, an injunction from which the Lord Himself departed. Much of the historical narrative also is without meaning to our spiritual life and needs; so is a great mass of legislation and ecclesiastical regulation as in *Leviticus*. The deeper content of truth in all these Scriptures makes them run again with the water of life. We can come on a vital truth there in the meaning that lies below the surface. The mere knowledge that there is such a deeper meaning, even if we do not get at that meaning, has its value. It lets us see how Scriptures, seemingly without vital meaning for us, may still serve, and do, where there is the necessary insight, as the Word of God. In general, the fact that in the books named above (§ 74) there is a deeper meaning re-establishes the Scriptures on a new ground as the Word of God.

Study Excerpts nn.170, 171.

QUESTIONS:

1. What is the direct service which the spiritual sense has to render?

2. What value has a knowledge of the spiritual sense?
3. What value has even a knowledge that there is such a deeper meaning in Scripture?

78. Disclosure of the Spiritual Sense: Historical. The deeper sense of the Scriptures, lodged in them by the Divine mind as they formed, it must seem can be uncovered to men only in a further act of revelation (§ 63). Disclosure even to the individual must amount to revelation (§ 79). Certainly disclosure of the deeper content of the Word to the world must be. It must require the service of some human agent. Swedenborg, by his account, was called to this office. He was enabled to set forth the deeper content of Scripture to an extent which we cannot measure very well (§ 75), and he has also put at the disposal of Christian study and insight the means of a still wider information in that sense in a knowledge of the correspondences which obtain between the realities of the spiritual life and the facts and objects of this world, and according to which the Scriptures were written. In this disclosure, he says, of the deeper meaning of Scripture, in which human destiny and the very being of the Lord alike stand in a new light, the Lord has come in the clouds of heaven with power and great glory. The event has interpreted the terms of the Lord's promise to return, just as the first coming put its interpretation on the prophecies of that event. At any rate we have not only a prediction in Scripture to satisfy with event or development some time; but in the presence in the world's literature of books which purport to be the opening of the Word to men in the Lord's Second Coming, we have a fact and an occurrence which needs adequate and fair interpretation.

Study Excerpts nn.172, 173.

Consider again *Mark* xiii and especially the description of the manner of the Lord's Return or manifestation of Himself.

QUESTIONS:

1. Why must disclosure of a deeper meaning of Scripture be itself an act of revelation?

2. Where does one find the historical disclosure of the spiritual sense made?

79. The Disclosure of the Spiritual Sense to the Individual. It is one thing for the world to have available a statement of, and the means of entering more deeply on, the spiritual sense of Scripture. It is another for the Christian mind to rise into this light and into this fresh range of Christian truth. This will come about slowly. It includes not only knowing what the Theological Works proffer in statement of the spiritual sense. It means a disciple's insight into that sense. We appreciate the conditions on this insight. a) There is a technique, so to speak, which one must have and use—namely, some knowledge of how the spiritual sense is lodged in the letter's meaning, or some knowledge of the "correspondences" between the spiritual life and its symbols in our natural existence. b) One must also begin in a grasp of the Word's teaching in its plain meaning, with which alone its deeper suggestions and meaning will agree. c) One must be seeing some measure of regeneration, or seeking the spiritual life in all earnest, for this deeper meaning is the truth not only about that life but the truth to be found in it (§ 75). A contrary life will never have an insight into that truth. There is a disclosure of the spiritual sense itself to the follower of the Lord in His Second Coming, not only of some knowledge of that sense as stated in the Theological Works, which is public knowledge indifferently to all readers.

Study Excerpts nn.174, 157, 190.

QUESTIONS:

1. On the basis of the disclosure of the Word's deeper meaning to the world, what further entrance on that sense is to come?
2. What conditions are there on this development?

Inter-relations, Scriptures and Word

80. Structural Relation. Further discussion of how the Scriptures which we possess and the Word as a whole

are related, has purposely been put off to this point. We have waited to appreciate first what the deeper content of the Word, or 'the spiritual sense,' is like. Not verbal, not truth about the spiritual life so much as it is the truth in it, reached only in an insight which goes with the living of the spiritual life, this deeper meaning is a body of truth of which obviously we need some plain and tangible basis and presentation. This is what we have in Scripture, or in those books which have any deeper meaning. Scripture—which means not the letter, but the sense of the letter—bears a three-fold relation to the Word more interior to it, or to the higher senses in it. It is like a lowermost rung, like a container, like a foundation to them. On the basis of the sense of the letter one mounts into the higher senses. It gives us that grasp of the Word within the limits of our thought on which insight can raise itself to meanings beyond. In the second place, only the sense of the letter of the Word, done in historical and natural symbol, is ample enough mode of expression to embrace in it the deeper senses. The deeper senses are set forth only *in part* in any language of exact exposition, like the language of the Theological Works; precision and immediate view of truth are gained; but the symbol interpreted is never exhausted; in Scripture, or in the sense of the letter alone one has the 'containant' of the deeper senses. (Of this there is a striking evidence on the face of Scripture in the so-called "pairs of expressions," one a heart-term, more, the other a thought-term.) In the third place, the Scriptures are that lowermost expression of truth to our this-world consciousness, on which the whole body of truth rests, and on which it maintains and erects itself in the human mind, as a musician's abilities will rest back always on elementary attainments. The Scriptures are therefore to the Word as a whole like a stair-landing, an all-inclusive expression, and a foundation.

John iii.12.

Study Excerpts nn.175, 176.

QUESTIONS:

1. If we think of the structure of the Word as a whole, what part of the structure is the Scripture?
2. What does it mean to say that the Scripture is 'basis' to the deeper senses? Distinguish what is meant by calling it 'foundation' to them.
3. While the deeper senses may in part be expounded elsewhere, where alone are they contained?
4. What interesting evidence is there on the face of Scripture of the two senses within?

81. Functional Relations. The threefold relation of the Scripture to the Word as a whole may be put in another way, and viewed in another way. We have looked at it (§ 80) as it is to be seen in the structure of the Word, as we have the Word in our Scriptures. We can also look at it as it is to be seen in the functioning of the Word in the Scriptures. With all the emphasis which the teaching of the New Church puts on the opening of the Word in its deeper meaning, let it never be overlooked how much the teaching makes of the sense of the letter, or the Scriptures as they stand. In them, the teaching says, the Word of God is in its fulness, its power and its holiness. They are the most remote utterance of the Divine mind from its source. They are God's truth displayed in earthly history, and in our limited thought and insight here. But *all truth* follows in the train of the truth which has gone all the way to our time and space consciousness in this life. The Word is in its fulness in the Scripture. The truth of Scripture is also a truth which has reached men in their farthest removal from the spiritual life, a truth at work where fallacy has grown up, a truth maintaining itself in misconception of it, a truth active against sin. It reaches around men's false notions of God Himself, and leads out of them; it enters the mental attitude of the sinner, and wins him. The Word in the sense of the letter has all power. Again, where truth thus dies to reach men, and enters their souls as sense and sin distort their conception of it, men are bound to feel the utter devotion of an Infinite Love

trying to enlighten and win them. Truth is on the cross in Scripture. The Word in the Scriptures is in its holiness. Looking at the Scriptures, then, as a truth which has entered and still enters the very misconceptions of men and their unspiritual life, and that shines in the darkness, the teaching of the New Church regards them as "the Word in its fulness, power and holiness."

Study Excerpt n.177.

QUESTIONS:

1. As the Word reaches us in the Scriptures, and acts on us, how can we say the Scriptures are related to it?
2. Can you give a distinct force to each of the relationships?

How the Word Was Given in the Scriptures

82. Introductory. It is not an unpractical question how the Word was given which we have in the Scriptures. Our answer may very well regulate our whole attitude to them, and their usefulness to us. We cannot hope to understand the whole fact. As with any activity of the Divine life (and the giving of the Word is a creative activity, too), we have a process which transcends our thought. It has its mysteries, of Divine inspiration, of human genius. We have already spoken of the process of adapting the Divine truth to the apprehensions of the finite mind (§ 65). If we try to see this process a little more closely, we shall be at one part of our subject. We shall be trying to make out, as far as we can, the higher aspect in the giving of the Word. With this, theological teaching has primarily to do. But there is a lower side to the question, as well. We can also ask how the Scriptures formed. The composition of them has a history, and it can be traced in good part. With this lower side of the giving of the Word in the Scriptures, Bible study of a number of kinds deals.

QUESTIONS:

1. What two sides has the question how the Word was given which we have in the Scriptures?
2. With which side has theological thought to do strictly?

83. The Upper Side of the Giving of the Word. We cannot go far into the profound suggestions which the teaching of the New Church makes on how the truth spoken by God *arrived at the mind of spokesman or writer* to be set down in the Scriptures. For that is the upper side of the giving of the Word. The teaching does not pretend to give any answer at all to the question without taking account of the spiritual world (§ 2). The truth which issues from the Divine mind and is embodied finally in the Scriptures comes by way of that world. Revelation has its channels there. Any thought of ours traverses that world; so did the thoughts that came to prophet or evangelist. Thought is a form of the influx of life. So the teaching of the New Church suggests first of all that the Word was given by influx. But so is all mental life. So the teaching moves on to add "by dictation." This term is easily misunderstood, because traditional teaching has confined it to dictation of words. But it is used in the teaching of the New Church with a much larger meaning, simply the direction given the influx of truth. There was an influx of truth directed under Providence to this special end—the formation of adequate Scriptures for the utterance of God's Word. This direction or dictation on influx can consist in more things than can be listed: in the shaping of a conviction, like Peter's (*Matthew* xvi. 16, 17); in the force and undeniable lesson of an experience like Hosea's (*Hosea*); in the guidance of recollection (*John* xiv. 26); in the irresistible lesson of events (*Kings*); in the original Divine guidance of the events later recorded in Scripture (A. 1429). In other words, what is 'dictated' may be a conviction, a truth, an interpretation of history, a just conclusion, or it may be words, in the sense that a conviction or a thought forms vividly and urgently in the very words in which it is set down. Behind 'influx' and 'dictation' is the spiritual world, which may also engage consciously in the giving of the Word, and so the teaching comes to speak as well of 'angelic mediation' in the giving of the Word. The

three terms call for study and for identification in any instance of revelation, but in these terms the teaching of the New Church makes its answer to the question how the Word came to men to be set down by them in Scripture. 'Influx' is the descent of truth in finite apprehension; 'angelic mediation' means that unconsciously or consciously men and women of the other world served in the deliverance of truth to the mind here; and 'dictation' is the whole Divine guidance of the movement of truth to a deposit such as the Scriptures. There are other broad suggestions in the Theological Works on this higher side of the process of giving the Word, but for these Outlines probably enough has been said to sketch the thought of the teaching.

Study Excerpts nn. 178-181.

QUESTIONS:

1. With what three ideas does the teaching sketch an answer to the question how the Word was given which we have in the Scriptures?
2. What do you understand by 'influx,' 'dictation,' 'angelic mediation'?
3. Does seeing how they have come from the mind of God help one to see that the Scriptures are the Word?

84. The Under Side of the Process of Giving the Word. One can also pursue an historical inquiry as well as a theological one as to how the Scriptures formed. We are then in another field from theology's field, and work with other data. We can ask when a book was written, by whom, for what purpose of which he was conscious, for whom, on the basis of what existing material, if any, etc. These are all legitimate inquiries, and Bible study has made rich and enlightening answers. The teaching of the New Church allows all room for these studies, and draws on their results. Any theological explanation how the Word was given cannot disregard established results in this lower field of study. The teaching of the New Church does not profess to enter this

field; in the Theological Works, much is proffered, nevertheless, for study and consideration in this field of historical research. The embodiment in our Scriptures of an earlier Scripture (see Excerpt n. 142) is one of the most striking of these propositions. The gradual compilation of the laws in the "books of Moses" after Moses's time, a conviction of modern Bible study, is a fact appreciated in the Theological Works.

Study Excerpt n. 182.

QUESTIONS:

1. In what field of thought does inquiry about the historical composition of the Scriptures fall?
2. How are results in this field of study related to theological explanation how the Word was given?

85. The Giving of the Word a Two-World Movement. If we consider carefully what the teaching of the New Church has to say of how the Word was given (§ 83), it will be plain that its answer is good for the giving of the Word at any time, and in any form, like the Ancient Word. To get the story of how it was given in the Scriptures in which we possess it, we must add to this theological explanation what historical study can tell us of the coming into existence of the books of Scripture. But when we have done this, we shall find that we have for the process of revelation a prolonged two-world movement, which bears an unending amount of study. The Word comes from the Divine mind by way of the unseen world, and by way of realizations of the spiritual life there. Over centuries it seeks embodiment in appropriate Scriptures here, which only come into the form in which we have them now, gradually, and with traceable re-vision, and among a people and in a land and in the course of a history which lend themselves peculiarly to the purpose. In this process, too, not abstract ideas, let us remind ourselves, are conveyed, and certainly not mere words are spoken, but a people learns in spiritual discipline to know God, and sets down the revelation which

comes to them, and which reaches a climax in the Person and words of the Lord Jesus Christ. The story of the giving of our Word must be gathered then from processes of the spiritual world, and from the history of thought and event among a people in this world.

QUESTION:

1. What must go into anything like an adequate account of how the Word was given which we have in the Scriptures?

How the Word Serves

86. Introductory. See the Word as the teaching of the New Church does, and we shall find many more powers attaching to it and services rendered by it than we should detect otherwise. In coming to the subject of the Word, we intimated (§ 61) how full the service of the Word is to the spiritual life, how it discloses that life to us in the first place, how it urges to it, and educates in it. We turn now to consider some of the principal ways in which the Word serves.

87. As a Vehicle of Divine and Heavenly Influences. Appreciate that we have in the Scriptures a Word which has traversed the heavens and one never detached from the Mind of its Author, and it is obvious that the Scriptures are filled with influences both Divine and heavenly. They serve as the vehicle of such influences. We are somewhat prone to think of the Scriptures as a body of information and a manual of doctrine; they are so much more. They are also the living embodiment of the forces of a higher life and of the regenerating influences of the Spirit of God. Having in them the mind of the heavens, they associate the reader and doer of the Word with those in heaven where "the Word is settled forever." The association is accomplished in impulse, aspiration and, in a measure, in thought. Having in them the Lord's own mind and spirit, the Scriptures can unite a man with the Lord Himself, in some sense of the Divine presence, in invigoration of some purpose, or in conveying to him some hope.

Either experience is but slightly in one's conscious appreciation. Here, however, is one of the primary services of the Scriptures, and many a reader who brings away no definite ideas from what he has read, does bring away a lightened spirit, or a re-inforced purpose. The Scriptures (for the teaching ascribes this service to the sense of the letter of the Word) are a medium binding human life here to human life in the heavens, and a body of influence making for the attainment of the heavenly life.

For a picture and instance of this service of the Scriptures consider *Luke* xxiv.13-35, especially 32.

Study Excerpt n.183.

QUESTIONS:

1. Of what influences is the Scripture a channel? Why?
2. How does one benefit by these influences?

88. To Reveal the Spiritual Life. The Word as we have it in the Scriptures is also a revelation of the spiritual life. It not only discloses the fact that there is such a life; it exhibits this life and the nature of it. It shows us that life, as men have been aroused to it, and attracted by it, as they have struggled to have it, as they have known it or fallen short of it. Especially does it depict that life lived without flaw by the Lord. In this service the spiritual sense shares, putting the spiritual life before us as an inner experience (§ 77). When we say that the Word discloses the spiritual life to us, moreover, there are included all the realities of the spirit. It discloses God to us, Invisible, as the Ruler of nature, and as a factor in history: and Visible, the Heavenly Father of the Lord Jesus Christ. It lets us see the tireless Spirit of God in search of man. It shows us men in disturbed search for their whole life. It uncovers an eternal destiny to the human spirit.

John vi.39.

Study Excerpts nn.184, 185.

QUESTION:

1. What more do the Scriptures do than describe the spiritual life? Do they give us formula, description, or instance? Substantiate your thought from Scripture.

89. As a Means to Dissemination of the Light of the Spirit. This particular service of the Scriptures becomes apparent certainly only in the view of them which the teaching of the New Church takes. The thought is not only that the Scriptures bring the light of truth to those who possess them. But, gaining for that light a definite expression on earth, they increase its range elsewhere. This dissemination of light is made, we must understand, by the Word itself, or that body of truth the activity of which enlightens every man that comes into the world. The Scriptures themselves do not so much convey that light. Giving it concentrated expression, they lead to increased diffusion of it elsewhere, by unseen paths of the world of the spirit.

John i.9.

Study Excerpt n.186.

QUESTIONS:

1. Of what enlightenment do the Scriptures serve as the means besides that directly conveyed by them?
2. How?

90. As a Source of Systematic Teaching about the Spiritual Life. One of the most important services of the Word is to yield explicit guidance to the spiritual life. If the Scriptures did not also yield definite teaching about the spiritual life, capable of formulation, its other offices would be left fairly ineffectual. It furnishes a growing and systematic teaching. Indeed, the point is made in the Doctrine of the New Church, that the Word cannot be understood without doctrine, or the systematizing of its teaching. The Doctrine of the New Church regards the Scripture as its own formal source.

This explicit guidance or teaching is to be gathered,

the teaching of the New Church says, from the sense of the letter of the Word, or from the Scriptures as they stand. Even the Christian layman who is to arrive at any mature insight and at thought for himself on religion, at least takes the doctrine in which he has been brought up, to the Word to see if it answers to Scripture, and how; or, better, he fashions the teaching, or his understanding of his duties and life as a Christian, from the Scriptures. The Christian theologian finds this his secure and rich procedure. The Scriptures, as a revelation over centuries of Divine activity and of the life of man with God, and of this at its height in the Lord's life, offer the "raw material" for theological teaching. It is their disclosures which theology must formulate, with any helps from other knowledge, systematizing their thought as a whole. The teaching of the New Church was so formulated. Scripture was brought together on a subject, weighed, and interpreted, and the upshot of its teaching stated. 'Apparent truth' was discriminated from 'genuine' (§ 68). All was grasped and stated in the light of the mind and the spirit of the Lord Jesus Christ. One other distinction in material was made; it was to the books which have a spiritual sense that the Revelator primarily turned. That was natural for an obvious reason; in the Epistles, *e. g.*, from which he quotes indeed, one already has a theological formulation of the truths of the Gospel, while in the Word at large those truths offer themselves for formulation.

Study Excerpts nn.187-189.

QUESTIONS:

1. How more explicitly do the Scriptures serve the spiritual life than has yet been indicated?
2. Is it only the theologian who will gather his systematized view of the Christian life from the Scriptures?
3. How are the Scriptures used in the formulation of a religious doctrine? By detached texts? How?

91. The Spiritual Sense, and the Formulation of Doctrine. It is quite the distinguishing feature of the

teaching of the New Church that it was gathered from the sense of the letter of the Word in the light of its deeper sense. The spiritual sense lets one see the sense of the letter in a new light. But chiefly it contributes in two ways to the elaboration of any teaching. It will contribute detail. It will reinforce the teaching of the letter. Perhaps neither service can be illustrated more plainly than from the doctrine that the Lord's Person on earth saw a great change take place in it on earth, the finite humanity receding in it, and a Divine Humanity emerging in its place, a change called "glorification" in the Gospel. The Gospels represent the Lord as praying for this glorification of His Person with God's own self (*John* xvii. 5), and otherwise confront the reader with the general fact. But one has to enter on the deeper sense of Scripture and on the story of His inner life which it tells (§ 76) to trace the process of glorification, and appreciate the full glory of it. That story brings a mass of detail into the general thought of the Lord's glorification which one will gain from the sense of the letter. It amplifies the view of the transfiguring change in the Lord, and makes it such a plain reality, that the relatively slight allusions to the fact in the Gospels grow into a doctrine of great depth and extent. The teaching of the New Church is doctrine drawn from the Scripture in the light of the spiritual sense in this way. Hence it speaks of itself at times as the doctrine of the spiritual sense.

Study Excerpts n. 190.

QUESTIONS:

1. How is the spiritual sense available when one gathers his doctrine from the sense of the letter?
2. Why does the teaching of the New Church speak of itself as the doctrine of the spiritual sense?

The Lord the Word

92. The Lord the Word. The relation of the Word to its Author is uniquely intimate. His heart and His

mind seek in it the human mind and heart (§ 87). He is the Word. It begins in Him. Originally, and when we make our way into it, it is His mind. He is the wisdom contained in it. This is one meaning of the assertion, "the Lord is the Word." But then it is about Him, too. He is the Figure to Whom the Old Testament moves, and on Whom the New Testament rests. In the deeper sense of either Testament He is the One Divine Figure. Again, He is the Word in that the Word was fulfilled in Him Incarnate. This is to say much more than that predictions about Him in the Old Testament came true. The whole order of life which the Scriptures disclose, in whatever sense, or the whole body of truth which is the Word, was lived out flawlessly in His life on earth (§ 76). A fourth significance can be given the assertion. What the Word holds of truth, is truth only when held in Him. His spirit and adoration of Him are part and parcel of Christian truth. In His light we grasp Scripture. His "I say unto you" is the criterion of what the Scriptures themselves teach, and of what they have yet to teach.

John i.1; v.39; *Luke* xxiv.44, 32; *Psalm* 1.4; *Revelation* xix.10.

Study Excerpts nn.191, 192.

QUESTIONS:

1. How many things does the declaration, 'The Lord is the Word,' mean to you?
2. How differently are the Scriptures and an ordinary book related to the minds of their authors?

In Review

93. Review. The teaching about the Word is in a case by itself in one respect. All the teaching about the spiritual life, we were told, is to be derived from the Scriptures, and established by that more obvious sense of the Word which they are (*cf.* Excerpt n.187). But when the Scriptures themselves become the subject of the

teaching, the teaching about them, we ought to note, is not derived from what they say about themselves. For that is very little. It must be gathered not from what they say about themselves, but from what they are. Nor are they looked at by themselves. They are considered in the light of the fact that there is a spiritual world, of which the Word is essentially the order of life. The teaching begins by thinking of the Word, therefore, as Divine truth itself. That means all the Divine in the act of proceeding of which we can have any knowledge. It is the Divine mind uttering itself. This conception then determines all the rest of the teaching about the Word, and about the Scriptures, in which we have the Word. It is a body of truth adapted to a variety of apprehension of it in the other world and here. There is involved in any final utterance of it to us here, therefore, a manifold deeper meaning. To this deeper meaning the Scriptures are like a floor, container, and foundation; they are that Word in its fulness, and power, and holiness, in fact. So the Scriptures come to serve as a vehicle of Divine and heavenly influences; as a growing disclosure of the spiritual life; as the basis of a wider-spreading light of the spirit; and as the source of express guidance to the human spirit. Uttered by the Lord and the living product of His mind, returning to Him when really grasped, the Word is the Lord.

Study §§ 60-93. Sum up the thought in them in some such summary as the above. Study Excerpts nn. 138-192. Go over the Questions appended to §§ 60-92.

THE LORD

III. GOD THE LORD

94. Introductory. Both by his possibilities and by his needs, the human being is urged into vital relation with the Divine. The spiritual life to which he feels called, and for the knowledge of which he turns to the Word, is to be had only of the Lord. With this general connection among our main topics (§ 3), we go now to consider the third. We shall proceed from the mere intimation of the thought of God to the human mind, to the revelation of Him in the Lord Jesus Christ. We shall think of God as He is in Himself, so far as we can; as God manifest in history and especially in the life and Person of the Lord Jesus Christ; and as the Holy Spirit, or as active in the regeneration of men. The Trinity in the Divine (§§ 134, 135) naturally gives us these three subdivisions of our thought.

Excerpt n.7.

QUESTION:

1. Consider again the practical relations in thought among our three main headings.

The Idea of God

95. The Idea of God Important. At the center, obviously, of any religious teaching, will be its idea of God; the Supreme Being will be its supreme thought. What can any teaching say about Providence, for example, without reflecting what its idea of God is? Human responsibility, too, will be differently conceived as God is differently conceived. Of still greater importance is the place of the idea of God in human life. Life

with God in it is at least a different existence, as alone it is real human existence to the believer, from life to which God is unreal; and as the influential thought of Him is worthier, the life is nobler. The teaching of the New Church has much to say both of the importance of the idea of God in any system of religious thought, and of the importance of one's idea of God to one's life. On the latter idea it thinks our life really turns. If, for example, the energies in nature are what we regard as God, what intelligible communion can our life have with the Divine? How can we be raised above our natural selves? In fact, the teaching of the New Church makes bold to say that one's place in the world of the spirit is determined by the idea of God which is at work in one's life. Witness the men in the Parable of the Talents. The men of two and five talents thought of God as a God Who sought to accomplish something, and Who invited human co-operation. The man of one talent regarded God as jealous of His own and "demanding," and was as careful himself not to run any risk with God. Each was judged, as he was influenced and even moulded, by his idea.

Consider *Matthew* xxv.14-30; *Psalm* cxxxv.15-18, lxv.2; *Jeremiah* ix.23, 24.

Study Excerpts nn.193, 194.

QUESTIONS:

1. Illustrate how the idea of God is central in any system of religious thought.
2. Show by an instance how important the idea is in a human life.

96. How the Idea of God Arises: An Inborn Suggestion. Historical study traces the appearance of the idea of God in the race's thought. It seeks to say when the idea first arose, in what form, and impelled by what feeling, as, for instance, by fear before unknown forces. Religious teaching concerns itself more with the sources of the idea in the spirit of man, or in the self-revealing activity of God. The teaching of the New Church de-

clares that there is an intimation to each human soul that God is. Can we have all our life from God (§ 5) with no impress on this life of its origin? There is, stronger or feebler, in every human spirit an instinctive feeling for a Supreme Being and Will. The teaching argues that the universal existence of religion involves the presence of this idea in the human soul. The Supreme Being may be crudely and erroneously conceived, or denied for lack, so it may seem, of evidence of His existence, but some sense of His existence there is. This inborn suggestion is not an idea thought out, at all, but the merest suggestion that somewhere, in some being, life is unlimited and all that in us it struggles to be. The conveying of this suggestion to the innermost soul is part of the activity of the light of the spirit (§ 62); for there is no idea of God without revelation. To this inner intimation, too, what we call outward revelation has to speak, in order to mean anything. Yet, vague as the intimation of God's existence is, the teaching of the New Church makes out a cluster of suggestions in it—not only the suggestion that God is, but that, like life from Him, He has unity, that He is near (all prayer takes this for granted), and that He is like us or the fountain of human existence, i. e., Man, and still other suggestions. Theology only gives a connected and thoughtful account of these intimated ideas.

Consider how Scripture and the Lord assume in humanity a belief in God's existence. They do not think for the first time to convey such a belief. Turn to *Genesis* i.1; the first of the Ten and of the Two Commandments; *John* xiv.1. Also consider the force of *Isaiah* xl.21 in its context; the implications in *Acts* xvii.22-31; *Acts* xiv.17; reflect that something in the soul is spoken to by nature, *Psalm* xix.1.

Study Excerpts nn.195-197.

QUESTIONS:

1. How can there be an inborn suggestion in us that God is?
2. What is the nature of this "innate idea"?
3. What suggestions about God seem wrapped up in it?
4. What is the relation of revelation to this idea? Of theology?

97. How the Idea of God Arises: The Outward Revelation. In revelation which comes to us by external means, like a Scripture, these intimations to the soul about God receive plain and full expression. Again an historical inquiry is possible here, whether nature itself did not first serve to give body to the intimations to the soul, and whether earlier revelations in Scriptures did not leave in the human mind various developments of the idea of God, which seem now part of the instinctive idea. The Theological Works have several historical suggestions of the sort to make (*cf.* S. 115). But we have in mind now how the Scriptures which we have serve to maintain and educate the idea of God in us. Through-out they take the existence of God for granted. Only in an occasional assertion do they propose His existence, or His unity, or His kinship with the human being. But their total effect is that God is, that He is one, and that He is all which makes humanness, or is Man. They put in words, and develop in reflection on them, the suggestions we have found written on the heart (§ 96).

Consider again how the supreme utterances of Scripture do not say that God is, but speaking to instinctive belief seek to inform it. On His omnipresence, *Psalm* cxxxix and *Jonah;* on His love *Hosea; John* iii. 16. Find other Scriptures, that He is one, etc.

Study Excerpts nn. 138, 67, 139.

QUESTIONS:

1. State more fully now the relations of the revelation which comes by a channel to us outward, to the inborn thought for God.
2. Would the inborn thought for God attain anything like due value to our thought, or due influence on our lives, without express revelation?

98. Inborn Suggestion and Outward Revelation Meet. Any revelation which speaks to us from outside us, like a Scripture, we should reflect was once an inward conviction with others, which was set down by them. The existence and the nature of God kept coming home to the Jews, in event (like their deliverance from Egypt), in

the experience and work of a leader or prophet, or in their own tragic or joyful experience as a people. God revealed Himself to them in their lives, and the idea of God was broached to them often actually long before it was recorded by them in any Scripture. The same idea comes to us now however, so far as it comes in Scripture, not as a compelling inner conviction, but as a fact of human experience in the past. Any outwardly conveyed idea of God comes to us as so much information. It is a fact like any other fact. It has once again to become living conviction, affecting the life. For this it needs combination with the innate idea of God. The inward sense that there is a God, relied in, spiritualizes what otherwise is information, or an idea which both good and bad can entertain. On the other hand, the explicit revelation of the idea of God which one has in Scripture and in any formulation of their teaching, builds out the inward sense that there is a God. It gives it definiteness, and content. Until then it is vague, not influential, likely to die out, and liable to superstition.

Think how Peter's confession of the Christ was created by some deep work of the Spirit of God in him in combination with his knowledge of the Lord (*Matthew* xvi.17) in the flesh. Reflect what happened to the information the Samaritans had from their townswoman about the Lord when for themselves they met Him (*John* iv.42).

Study Excerpt n.198.

QUESTION:

1. Complete your discussion now of the rôle respectively of inborn suggestion and outward revelation in our thought of God.

God More As He Is In His Own Being

99. Limitations on our Thought. Inevitably the Divine Being will transcend our highest insights. That the Infinite is, we can know; indeed the thought of a life underived and without beginnings is implied in our recognition of the "finite"; the finite exists only in being marked

off against the limitless. What the Infinite is in itself, however, we can say only by indirection. Our ideas of God as He is in Himself we have to gather from manifestations of Him in His world and in His Word. The world bears inarticulate witness to Him; in the Word He has been reflected in Jewish history, and shown Himself in the Person and life of the Lord Jesus Christ. We remind ourselves, however, that, even when He has shown Himself in Jesus Christ, it is still true that we cannot directly regard the Divine itself. There are depths in His Being which He cannot uncover to finite sight. It remains true that no man has seen God at any time; the Son still reveals Him to those who know Him. No matter, then, how well informed our thought of God may grow, we have always to recognize that in Himself He transcends human comprehension infinitely; He is unsearchable, and a Being of unresolvable mystery. In the absence of a feeling for this fact truth and awe alike are lost.

Read *Exodus* xxxiii.12-23; *Isaiah* xl., verse 12 on; *Matthew* xi.27; *John* i.18; xiv.9.

Study Excerpts nn.199, 200.

QUESTIONS:

1. What limitation is human thought under when it addresses itself to the subject of the being of God?
2. By what ways do we come to any idea of God as He is in Himself?

100. Thinkable. Underived Life. The teaching of the New Church finds God's infinite Being reflected in the inexhaustible vitality in the coming and going of all things—trees, civilizations, physical worlds. What we see and know all about us is a coming to life and a passing out of existence. We predicate of this unending process as the only adequate support and ground it can have, a life that is endless, or better, a life which is life in itself. God is very Being, as distinguished from coming to be, and from Him, or out of the depths of His being, all

things and creatures arise. Trace our life to a preceding generation, or backward, or from physical to immaterial or inward, we assume at length a life which is underived from any source, but is life in itself. Is not God this life?

Consider the name by which God came to Moses, *Exodus* iii.14; the consciousness the Lord had of this life, *John* viii.58; also *John* v.26.

Study Excerpt n.201.

QUESTIONS:

1. In what first way can we think of God even as He is in Himself?
2. How do we reach this thought of Him?

101. Thinkable. Infinite Love and Wisdom. We can go on to a similar generality about the nature of the Infinite Being. Once more we think up from the highest life we know. That is the human life at its best, or a life which above all else is love and intelligence. We say that all that our life is, *that* it is in perfection with God its source. If humanity is capable of a self-disregarding love, intent on serving, that manner of love in its infinite original is God's and God's nature, indeed is God. If one of the most distinctive features of human life is appreciation of truth, then wisdom in its perfection is God's. Whatever nature marks our truest life, whatever its essence, at least that nature and essence are His. We are human beings with a limited endowment of the life which makes us human beings; He is Man, the Infinite original of all the substance and form of human character. When, therefore, we ask what kind of Being Infinite Being is, and feel that we are shut up to analogy from the highest life we know, we answer in terms of humanity's best, a Being of Love and Wisdom, or a Person. We mean love and wisdom, too, not as traits of that Being, but as the substance and form of Infinite Being. God is not just loving and wise, among other things; He is Love, He is Wisdom, and in this high sense (not in a gross or physical one) Man or Person.

Consider the force of the Lord's reference to God as Father; also 1 *John* iv.16; *Matthew* vii.7-11; *Isaiah* xl.12 on; *Psalm* xciv.9, 10; the gross anthropomorphism of primitive Scriptures, a reflection still of the thought that humanness is God's.

Study Excerpts nn.202, 203.

QUESTIONS:

1. What can we say of the kind of being Infinite Being is?
2. How do we reach this idea?
3. What basis has it?
4. How do we mean the statement that God is Man?

102. God the Creator. The Creative Impulse. Necessarily we have in life at its source all creative energy. Life is exactly what does issue in creation. Yet not mechanically. There is in this infinite life a love which desires the existence of other beings and of worlds, and there is the wisdom to conceive and fashion them and direct their coming into existence. Creation is a deliberate and a willed activity. The impulse to it is to be found in the nature of God, and especially in the nature of the love which God is. The Divine love seeks others than itself on which to spend itself, it desires others with whom it can be united, and it longs to bless them from itself forever. This love therefore prompted creation, in the view of the teaching of the New Church. Part of the argument is in what we have already felt (§ 100) must be the nature of God, and in this sublime analysis of love; the teaching of the New Church also reckons with the goal of creation, which is the objective of such a love as this, and this goal it can treat not as a theoretic possibility only, but as an actual achievement in the world of the spirit; it has before its eyes heavens which imply such a love as we have described as the impulse to creative activity.

Psalm c.3, *Genesis* i.1, *John* i.1-3, *Revelation* iv.11 (reading here more literally 'because of Thy will,' instead of 'for Thy pleasure').

Study Excerpts nn.204, 205.

QUESTIONS:

1. What activity must one ascribe to life itself?
2. Where does one find the impulse to creation?
3. Re-state in your own words the analysis of Divine Love made in Excerpt n.205.
4. What other reasons does the teaching give for ascribing creation to Infinite Love?

103. The General Method of Creation. Religious thought is obviously concerned to know whether a Being of infinite love and intelligence brought the world to be. It feels that the universe is no blind growth. It comes from God. And it comes at the prompting of an infinite love, indeed as the effort of that love to realize itself. Religious teaching has far more concern with these aspects of creation, its origin and the why of it, than with the way of it. A philosophy of the universe, as a spiritual-natural world, will seek to know something more of the way of creation; and science will take the story up as the methods by which things came into existence, come finally under scientific observation. Failure to note boundaries to one kind of inquiry and another, has made possible otherwise baseless disputes about the conflict of religion and science on the subject. The teaching of the New Church has never read literally the story of creation in *Genesis* (for reasons see Excerpt n.142). The first chapter of *Genesis* speaks great religious truths—that God is the origin and maker of all things, that they came step by step from His hand, and that humanity is His goal. So much, religious teaching has to say of the method of creation: the coming to be of things was gradual, and the method then as now was growth. The religious teaching of the New Church also keeps itself out of the province of philosophical teaching—though it has its philosophical view of the how of creation (see Excerpt n.206). In that philosophical view the world, spiritual and natural, has emerged out of the substance of the Infinite Being, and become other than God, marked off from His Being by its finiteness and by a capacity of re-action and self-

activity. Even of this great process the philosophical teaching offers only what it calls a 'sciagraph' or 'shadow-gram.'

Genesis i. and ii.1-4.

Study Excerpts nn.206, 207; 204.

QUESTIONS:

1. Where is the interest and province of religious teaching on the question how things came to be?
2. What other branches of thought grapple with the question? What are their provinces?
3. Why has the teaching of the New Church never read *Genesis* i as a scientific account of the physical creation? What is it if it is not that? See § 34.

104. The Goal of Creation. Beyond the conviction that God, as a loving Will and wise Thought, is behind and in all the processes in the up-keep of things, religious teaching entertains its next most significant conviction about the goal of creation. To what end did God fashion the universe and create human life in it? What goal is His love intent on, and does His wisdom make its way to? This matters for living. The creature is concerned to know the Creator's desire and purpose. The conscious spirit can conceivably be invited and expected to co-operate towards the goal. The commanding objective toward which the Lord on earth labored, and toward which the Father worked theretofore, and which the Lord bade men seek above all things, He called the kingdom of God or of heaven. That kingdom He spoke of as springing up in the present, but it also was future in His thought, to be fully realized and perfected in the heavens. It is a society of redeemed men and women. Especially as realized not transiently here or on another planet, but in the heavens, this is the one sufficient goal of creation in the view of the teaching of the New Church. Nothing less than a heaven indefinitely recruited from the human race in all habitations of the race and in all ages can answer to and satisfy the infinite love of God.

Mark i.14, 15; *Matthew* v.1-12; vi.33; any teaching of the Lord's on the kingdom.

Study Excerpt n.208.

QUESTIONS:

1. What is probably the most practical interest of religious teaching with creation?
2. Why?
3. What is the goal of creation?

105. Providence as the Second Activity of the Divine itself. Some of its Aspects. The One underived Life must constantly preserve as well as create. It is a second immeasurable activity of God as He is in Himself that He maintains and directs His creation. This is Providence. The teaching of the New Church therefore sees Providence as the work of the Life from which all things arise, or as a government of all things from within. It is not a government from above and outside, which tends to be occasional intervention. It is a direction of all things from the springs of life within, which is a constant activity. It is also minute. It is the working out of the order of life, which in the first place is the order of the Divine life, but which is involved in all things through their derivation from that Life. That order is worked out in physical nature; it is to be worked out in history, in civilization, in human lives and society. Providence has its special field in the moral and spiritual life of mankind, but must deal with all else, the natural environment, the forces of history, the bearing of generation on generation, in order to shape the moral and spiritual life which is its prime concern. In that special field it has different modes of action. There is much which God provides, and seeks, and brings about. There is much which is less than He craves, yet good. There is much that He puts up with in the room He gives to human freedom. There is much waiting on His part in the non-moral and non-spiritual before He can disclose the meanings of life to men. There is active prevention

of inordinate and profitless disorder. Identify these modes of Providential activity in the terms of Excerpt n.210. The inward, inescapable guidance which the Source of life has over all forms of life is not unvaried.

Isaiah xl.25 to end; *Psalm* xxiii; *Amos* v.8; such a national hymn as *Psalm* lxxviii (where the 'parable' (verse 2) is the Providence to be found in Israel's history); *Matthew* v.45, vi.24 to end; x.30; *Genesis* xlv.5.

Study Excerpts nn.209, 210; 205.

QUESTIONS:

1. What second great activity is to be ascribed to the Divine as it is in itself?
2. How in general shall we think of this activity?
3. State some of its aspects, like active provision, toleration, etc.

106. The Goal of Providence. The goal of God's providence will be that of His creative activity. What He brings things into existence for, that He will guide things towards. This is His Kingdom, initiated here and perfected and eternal in the heavens; or a heaven recruited from the human race to eternity (§ 104). This goal, it is true, is not invariably attained by a human life; the world we call "infernal" is the sum of humanity's failure to co-operate with Providence. There is no effort to prevent failure (short of over-riding human free-will) which God does not make. But the existence of a whole world of evil which God cannot have purposed, is the chief problem in the thought of Providence. The problem is most acute seen in connection with what God does purpose; yet the one light on it falls also from the goal He has in view. What He seeks is a heaven, we have said, from the human race, or a society of men and women who have freely sought the life He offers; it is not an imposed goal, but one for which they cast a vote and on which they stake a faith. If God is to have such a goal as a redeemed society freely responding to His will and gladly engaged in carrying it out, He must give free moral agency to His creatures, and that means the possi-

bility of defiance to Him, as alone it makes possible the real enjoyment of Him. On the problem of evil from another angle see § 55.

Study Excerpts nn.211, 212.

QUESTIONS:

1. What is the goal of Providence?
2. Is it always attained? Why?
3. Does God do all to prevent human failure? Does man do all to fulfill his part?

107. Laws on Providence. If Providence means that the very order of life which exists in the Divine Being is being realized in all things from Him, and is yet to be realized in all its beauty and variety (§ 105), this is a development which has its laws. The Infinite Wisdom directing Providence means laws; the goal, attained by certain ways, means laws. Providence is not arbitrary, or capricious, or changeful. Swedenborg's treatise on "Divine Providence" is for the most part a statement of ascertainable laws by which Providence acts. 1. Providence has respect always to human free will and responsibility. 2. It leaves the human being a share even in that grave conflict which it wages with its one enemy, evil. 3. It proceeds for the most part by undiscernible ways, so that its current activity shall not be detected by us. 4. Again, the guidance it offers the human spirit must be of the sort we have in the Scriptures, which we can freely adopt or reject. 5. Providence gives no realizing vision of the spiritual life to any creature unless he can be (not "will be") kept in that life loyally to the end. There are other laws formulated in "Divine Providence," all of which Providence, in its wisdom, has set itself to observe. They do not mean limitation; they fashion the goal of Providence, and are the ways of attaining it. Some appreciation of them will increase our reliance in Providence, and make our co-operation with it more eager and more open-eyed.

Study Excerpts nn.213, 214.

QUESTIONS:

1. With what idea of Providence would you contrast the thought that it has its laws?
2. In your own words state some of these laws, so far as they can be formulated by us.
3. From what prime law do many of the others seem to flow?
4. (For discussion): What values do you see in having some appreciation, not only of the fact that there are laws on Providence, but what these laws are?

108. Attributes of God as He is in Himself. We go back once more to the thought of God as underived life, or life in its sources. Wherever we have any form of life (and the whole world is alive from the Spirit of God), that form of life stands in connection with its source in the Infinite Being. The Inscrutable Divine is everywhere present by life from Him. Perverted, i. e., turned to wrong ends, life is still from Him. He is, as theology says, 'omnipresent.' A Being of infinite intelligence, He cannot be everywhere present, without being all-knowing. Of disorder, evil, sin, He is aware through the resistance which they set up to the order of life which His own Being pursues. He is 'omniscient.' Has He all power? We are the most likely to have difficulty conceiving His 'omnipotence.' We have just reflected (§ 106) that the goal He sets Himself is not invariably attained, at least within the reach of our time-governed thought. We shall find it necessary to say carefully what we mean by all power. All power can be conceived as the power to push anything at all to any conclusion at all. But is this power? Does it not include capacity for self-contradiction, which is weakness, not power? Is the Lord not 'omnipotent' in the sense that He has all power, and from Him is all power, to effect what is true and good? This orderly might, set on the right, is omnipotence. It is invariably up-building, not brute force, but sensitive, and thinking. If a moiety of such power, lent the human will, is not exerted, or is misused, by the human will, when God does all things to induce it to use it, does that detract

from Divine omnipotence? Immeasurable attributes of 'omnipresence,' 'omniscience' and 'omnipotence' attach to the very Being of God, Whose essence is love and wisdom, and more nearly to the infinite wisdom to which His love commits all that it does.

Jeremiah xxiii.23, 24; *Psalm* cxxxix.8; *Isaiah* xl.12-31; *Amos* ix.2; *Matthew* xxviii.18.

Study Excerpt n.215.

QUESTIONS:

1. Say how you can see the Divine is present everywhere.
2. How can God be aware of evil or anything foreign to His own nature?
3. What do you mean by 'all power'?
4. Why should we assign these great attributes especially or more directly to the Infinite Wisdom of God than to His infinity generally?

Review

109. In Review, §§ 99-108. God as He is in Himself. We have sought first to make as real to our thought as possible God as He is, more, in Himself. In this aspect He transcends our highest insights at once, but there is much that we can say, by analogy at least from life as we know it; namely, that He is life itself, or life underived from any source, and at least that highest form of life which we know in human personality. Creation as an activity of life is His work, and the preservation of things is, especially the moral government of human souls. Each of these activities has its orderly procedure, from the order of the Divine life impressed on creation. The two activities have the same Divine goal in view: a "heaven from the human race." To the very Being of God there belong universal presence, awareness of all things, and all constructive power. Review §§ 99-108, with the Scripture, Excerpts and Questions assigned to them.

God Manifest: The Lord the Redeemer

110. Introductory. What God is in Himself has become plainest of all to the human mind in the life He lived in the world in Jesus Christ. In thinking now of the Lord the Redeemer, we go from God *reflected* in Word and history and nature to God living a life of His own in men's sight. While we speak of Him in this respect as God manifest, let us guard ourselves against thinking that He has not been manifested, too, in the other ways named. He has shown Himself in history. Civilizations which have observed none of His will have fallen away; they have been revived in some form of worship of Him; men with commanding insights from Him have shaped historical tendencies. It takes religious insight to see these manifestations of God in history; the Old Testament is the richest interpretation under such insight that any people's history ever received; perhaps none was so open to such interpretation as the history of the Hebrews. Besides the manifestation of God in their history, there was a lower order of occasional manifestation to them. Jehovah made Himself felt and known through some being of the spiritual world whom He filled with His spirit and by whom He spoke His will. For this manifestation there was required of men not religious insight but an opening of the spirit's eyes. But still there is a marked difference between these manifestations and the personal manifestation of Himself in Jesus Christ. In the tendencies and events of history, and in theophany, the Lord appeared more remotely; in Jesus Christ He stepped into history in a Person and life of His own. He came under the eyes of men, and under the touch of their hands, to the marvel of those who came to feel it. Under our heading "God Manifest" we think next of God come in Jesus Christ.

Read Joshua's farewell address to the Tribes, for its interpretation of God's activity in their history, *Joshua* xxiv. On theophany by angel, consider *Joshua* v.13-15, *Judges* vi.11-24. See the

reference to both God's activity in Hebrew history and to guidance by angelic messenger: *Isaiah* lxiii.9.

Study Excerpt n.216.

QUESTIONS:

1. Short of coming in Jesus Christ, how is God manifest?
2. For what manner of manifestation of Himself do we use the word "manifest" in its fullest sense, however?
3. Why?

111. God Came in Jesus Christ. As the Word. On the subject of the Lord, His Person and life, more than elsewhere even, we can hope to sketch the teaching of the New Church only in the broadest outline. There will be little space for argument or detail.

God, Who actively prosecutes creation, and bears the burden of the preservation of all things, assumed in the Lord Jesus Christ one distinguishable activity more. In Him He also began living out a human life of His own. As ever, Infinite love prompted the step;* and the order of His own Being made it possible. God is Life itself, and gives existence to countless human beings; shall He be unable† Himself to traverse the course of 'becoming'? Must not human lives emerge out of the infinite possibility in Him of living a human life of His own in the world? The world yet to be, and humanity yet to be, are a limitless potentiality in Him. So was a life of His own in the world. He would not stand here in the fulness of His Being, to be sure. Appearing in the finite world and under finite limitation means the contrary. He came by a projection of His life in the nature and consciousness of the Christ. However distinct the consciousness of Christ might be (and distinct it was, plainly, *John* viii.17, 18), the Divine being was not separated; God cannot be left out of or cut off from any manifestation of Himself. But He did come in a further and fuller manifestation of Himself as He was already manifest in the life of the

* *Cf. John* iii.16,17.
† *Cf.* Psalm xciv.9.

heavens and as He already was in His nature within the bounds of finite response. As the teaching of the New Church phrases it, He came as the Divine truth, i. e., in further declaration of His utterable nature and being. Or, as the Gospel of *John* puts it, not God in the unutterable fulness of His being, but the Word it was that was made flesh. The Divine mind, already expressed in a humanity more nearly its own in the heavens, and seizable by human faculty, this it was that was born into a further and last human nature, life and Person here.

Consider on the general insistence that God came in Jesus Christ such a prediction as *Isaiah* ix.6 and such a deliverance of the Lord's own as *John* xiv.10, 11, or x.30, or viii.58. On the thought that He came as the Word any passage speaking of Him as the Son, or *John* i.14.

Study Excerpts nn.217-219.

QUESTIONS:

1. State more fully in your own words the general truth that in the Lord Jesus Christ God came.
2. Put as well as you can the thought that God came as the Word in the Lord.
3. How do the Scriptures help you see the larger truth, and the stricter idea?

112. In Actual Assumption of a Human Nature. The way in which God came in Jesus Christ is ordinarily referred to as incarnation. The teaching of the New Church speaks of it habitually as the assumption of a human nature. This was by the ordinary gate of birth into our life. The teaching comes minded to accept all the facts of record in the New Testament about the Lord's birth. Out of the Divine life all forms of life are derived (§ 102), and with some influx from that life they are quickened every moment of their existence. The life which was Christ's was seeded out of this universal source of life, 'begotten by the power of the Highest.' This was done directly without the agency of a human father; for had that intervened, only a permanently finite

human being could have resulted as always. God Himself could not be said to have entered on a human life of His own, with the capacity of His infinity. But of Mary He did assume a human and finite nature, such as we all have. He followed all the laws He Himself set on the coming of a life into existence, with that variation only which enabled His own Being to be or at least to become continuous with the Person, mind and nature assumed. He followed the order prescribed for *this* step. In Jesus Christ, therefore, a humanity grew, gradually and freely to become aware of its unique relation to God Himself, and become a Divine Humanity.

Read the Birth Stories in *Matthew* and *Luke*. Consider the Lord's thought of His origin as contrasted with the idea that He was 'the carpenter's son,' *John* viii.14, 23.

Study Excerpts nn.217, 220, 221.

QUESTIONS:

1. How did God come in Jesus Christ? Contrast the teaching with the view that He simply inspired His Spirit into a man.
2. Why, in the view of the teaching of the New Church, was the Lord's life directly fathered by the Divine itself?
3. Was the order of life ignored in this step?

113. The Need for God to Come, and the Double Object of His Coming. We can believe that God can always have had in view such a full revelation of Himself as He made in Jesus Christ. The step would have been taken some time in the whole revelation of Himself to men. But there existed at the time a crisis which called for the step. We can argue to this conviction in the light of the Lord's own sayings about the conditions in the spiritual life of the race, and in the light of the urgency which His mission had to Him (*cf. John* xii.47). History does not uncover the conditions which His insight saw. The teaching of the New Church also argues to critical conditions at the end of the Jewish Church from those which the Seer saw prevailing at the close of the first Christian era. The spiritual life was low. It was

dying out, in fact. An accumulation of moral evil, and of spiritual lethargy and blindness, was in the way of men's so much as seeing what the spiritual life is, let alone their living it. There was a world of moral disorder and perversity to deliver them from, and a new order of things to initiate and to present to them vividly and winningly. This sketches at once the need for the step of incarnation when it came, and the double object it would have. God had to come into the arena in a life of His own, giving Him part in men's hard conditions, and contact with those conditions. There in Christ He had two things to accomplish. He had a world-change in moral and spiritual environment to effect. And He had the spiritual life to restore, by bringing it to light, first of all, peerlessly in the Christ. We have then this world-task to consider, which is called 'redemption,' and also how in Christ's Person the true human life was shown man in the emergence in Him of the Divine Humanity (called His 'glorification').

Study Excerpts nn.222, 223.

QUESTIONS:

1. What crisis called for the Incarnation?
2. What leads us to believe there was such a crisis?
3. What objects did the step have?
4. Relate this step with God's interest in the preservation of what He has made (Excerpt n.205).
5. Relate the step to the indirect manifestation of Himself in event, in nature, and by 'angel'; was the latter manifestation insufficient for humanity's needs? See especially Excerpt n.245.

The Work of Redemption

114. The Need for Redemption. We have to visualize as far as we can the world-condition which the Lord faced. By the forces of heredity (*cf.* Excerpt n.66) and the momentum which evil had acquired, human life was disordered as no historical judgment could realize then

or does now. How contrary to the indifferent idea of most were John Baptist's judgment and the Lord's of mankind's spiritual condition! The actual condition revealed itself, too, in the prey which human life was (*Mark* i.23-27) to evil influence. The teaching of the New Church paints the condition in vivid fashion in the light of its interpretation of the race's spiritual history (A.2243), and of a recurrence, in subtler forms, of those conditions in the conditions on which the Seer looked out in the Christendom of his day. There was an accumulated mass of evil, superstition, degraded thought, and distortion of the Word which had to be unmasked, and overcome. As always the spiritual world enters into the thought of the teaching (§ 2). The battle was with unseen evil, and with the whole world of disorder, which is hell (§ 54). Right influence from beyond failed to reach men in the disorder there and here. The particular form of New Testament thought about demoniac possession belonged to that age, but the underlying fact that human life was in the grip of unseen evil the Lord plainly recognized, and was content to speak of it in the terms of the popular view of "possession." Only in the thought that the influence of the world of evil, seen and unseen, was getting the upperhand of the race, can one begin to give adequate force to such sayings of the Lord's as that the prince of this world was cast out by His work, that He saw Satan fall as lightning from heaven, and others, or to the fact of His own mighty struggles with evil. Humanity's very ability to choose right rather than wrong, was jeopardized by the overweight of unseen evil, and the contending spheres of evil and good in human life had to be put in equipoise again before the human will.

In addition to such Gospel passages as those just referred to consider *Isaiah* lix.16, with its context; *Matthew* iii.7-12; *Luke* xix.10.

Study Excerpts nn.224, 225.

QUESTIONS:

1. Where can we get any indications what the conditions were which called for the work of 'redemption'?
2. How was the other world involved in those conditions?
3. To what acute result for men?

115. The Threefold Task of Redemption. (a) The Defeat of the Hells. When the work of 'redemption' is regarded a little more closely, it becomes three-fold. A necessary first effort on the part of the Redeemer was to stay the forces of evil in human life, indeed to bring them under a control to which they had not yet submitted. He met evil as it reached Him in His own human nature; as He became aware of it and of its opposition to Him in the scribes and Pharisees and others who opposed Him; and as He discerned it (even back of Peter) in the hells from which in all cases it emerged. His conflict was even with the seated tendency of an evil generation, with perverse ecclesiastical institutions, and with standards once good, but now inadequate (*Matthew* v.20). In the moral struggle in which He was involved from the first, the Lord met, saw into, unmasked and defeated the mass of evil in human life, not only as it existed and set itself against Him in men and institutions here, but as it existed and arrayed itself against Him in the unseen world. He subdued the hells, and so redeemed man. And this by no magical exertion of Divine power, but, as we shall see, by a very real and prolonged conflict in His Person. He did not take evil away, or its influence, but laid them both under control, to insure men an equal and possible moral struggle and a victory like His and in repetition of His.

Go slowly over *Luke* xxii.31-34; *John* vii.19, 20; viii.44; *Luke* x.18; *John* xiv.30e; also consider that according to *Mark* evil spirits were the first to recognize the Christ for what He was, i.24; on the last point above, *Revelation* iii.21.

Study Excerpts nn.226, 223.

QUESTIONS:

1. What had to be the first effort in redemption?

2. Why?
3. In what incidents and sayings in the Gospels do you see this first phase of the three phases of 'redemption' reflected?

116. (b) The Marshalling of the Forces of Truth and Right. The reduction of the forces of evil and perversity in human life to an increased Divine control was only the first and a relatively negative step in 'redemption.' The increased control could come only by a fresh insight into the spiritual needs of the race, by the erection of a higher standard of living and thought, by the utterance of a more commanding truth, in short, by marshalling anew and with fresh force the influences of the good and true in life. This the Lord did quite obviously in throwing a more penetrating light on men's evils, by revealing in word and deed what the spiritual life is, or the "whole" human life, and by speaking a Gospel which, in repentance and forgivenesss, led from sin to life. This second phase of the work of the Lord in the world also reached into the spiritual world. The forces of right and of light which that world possessed were marshalled and enthroned in influence with men again adequately to meet evil influence, if the human will so wished. The Redeemer re-ordered the very heavens, as the teaching of the New Church puts it.

Consider *Luke* x.17-20; *Matthew* iv.11 (in context); *John* xii.35, 36; the implications in *Matthew* xvi.19, xviii.18.

Study Excerpts nn.226 (223, 222).

QUESTIONS:

1. Put in your own way the second part of the work of redemption.
2. How was the other world involved in this?
3. Discuss the relations between the first and second aspects of the work of redemption.

117. (c) The Inauguration of the Spiritual Life Anew on Earth. The Lord's work on earth would have fallen short of its point, and been incomplete, had it not gone on to setting afoot again among men the spiritual

life which was dying out. In Christianity that life was revived. This revival the Lord spoke of as the kingdom which was at hand. It constituted His news, or Gospel. It is the 'church' (§ 45) the institution of which the teaching of the New Church declares was the third part of redemption. Freedom to see and seek the spiritual life was humanity's again as a result of the Lord's work, but beyond that there had come to the world by Him a more abundant gift of that life. He advanced it to new possibilities, and fulness, and scope. It was revived with a prospering unseen background to speed it. These three works, then—the subjugation of the hells, the re-ordering of the heavens, the revival of the spiritual life after a higher standard—make up the very real work of the Master in His life on earth—the 'redemption.'

John v.39, 40; x.10; *Mark* i.14, 15; *Matthew* v.13, 14; xxviii.19, 20.

Study Excerpts nn.226 (223, 222).

QUESTIONS:

1. Say in your own words what the third part of redemption was.
2. Did it build on the other parts?
3. What sayings of the Lord's are about this third part of redemption?

118. Redemption, and Salvation. Review. This work of a very real struggle with evil, and of victory over it, bringing in a new religious era for the world, was the Master's life-work, in the theological summary of it. His teaching, His healings, His personal influence, His inner growth, the life we read about and love, all were poured into this work. It was the salvation of the race at this historical juncture. The spiritual life would else have been lost to men. But we have to note a distinction here. Redemption did not automatically assure men salvation, or the spiritual life. It did make possible the successful pursuit of that life. The Lord's struggles and victory did not relieve men of struggle and effort on their part

to have the spiritual life. It put men in a position to win a similar struggle and victory, and so to have this life. It was not individual salvation, which is regeneration; it was an historical redemption, the fruits of it, in a re-established equipoise between good and evil influences, redounding to the race. This world-redemption can be and is repeated in miniature in any faithful follower of the Lord. In the view of this paragraph, let the student review now §§ 114-118.

Revelation iii.21, *John* xvi.33, *Philippians* iv.13, 2 *Corinthians* xii.9; *Ephesians* vi.10 on.

QUESTIONS:

1. Was redemption salvation to the race? In what way?
2. Is it the salvation of the individual? Why?
3. What does it effect for the individual life?
4. How does it even enter or re-appear in the individual life?
5. The Lord's life on earth can be distributed into many activities, as a dramatic and colorful human occurrence; in your own words say what His work was, as theological thought would characterize it.

The Person of the Redeemer

119. The Person of the Redeemer. In General. The consideration of the work of the Lord on earth will already have told us something about His Person. We might have considered His Person first to see His Work in the light of it, but we have reserved the more difficult teaching about His Person for study second. With what manner of Person do the records in the Gospels present us? There is a legitimate inquiry into the greater historical value, or value for history, of one Gospel over another, like that of *John,* which includes a large measure of philosophical interpretation of the Person of the Lord; but this inquiry we need not make here for the very general picture of the Christ which we seek. The general picture of the Christ in the Gospels is sure—there is in Him our humanity, and there is in Him as never in any of us God Himself. We need to see these two out-

standing elements of His Person clearly and in some fulness, and then see the personal problem (to call it so) with which the Lord was confronted, in addition to the world-task which He faced in redemption. Personal problem and world-task had to be met and solved in one and the same life and moment; and we shall note as we go along the intimate connections between what took place in His Person and His world-work of redemption.

Look through *Mark* or *Matthew,* or recall Gospel scenes, incidents and sayings generally, and note how the Lord's Person appears a man like us but uniquely conscious of God in Him.

QUESTIONS:

1. Why do we not need to stop to assess the historical value of one Gospel and another for our picture of the Lord's Person?
2. What two outstanding features has His Person?

120. The Reality of the Lord's Humanity. The reality of the Lord's humanity is plain on the face of the Gospel record: He saw the stages of human growth and development which we do (*cf.* His birth; also *Luke* ii.40, 52). He feels fatigue (*Mark* iv.38). He craves human understanding and sympathy (*John* vi.67). The more commonplace and the loftier evidences of humanness are there. Let us single out two more. One is His liability to moral struggle. His human nature was not unreal in not feeling any inclination to evil (though that evil might be too scrupulously seen for us to see it); or in not having to master mistaken idea. He had to resist being diverted to ruinous ways of pursuing His mission (*Matthew* iv.1-11). He could feel the force of the appearance that God Himself was gone out of His life (*Matthew* xxvii.46). Actual human nature, with its liability to moral struggle, was His. A second evidence of His true humanity stands in contrast with this. He was not only left to make out His mission and in some struggle to keep to it, but He could seek God and make His way to God (*John* xvi.28). This is the loftiest capacity of the human being. Let the student turn back

to our discussion of the constitution of the human being (§ 5). The two powers, which the teaching calls 'liberty' and 'rationality,' which are the human being's capacity of re-action to life, and are inmostly lodged in him, were the Lord's also. In the exercise of these powers of His own He made His way to a realization of the Divine in Him such as none of us can attain. A realization of the Divine came to Him which can come to no finite man because of the initial residence of the Divine in Him in a way unique with Him (§ 112). This other element in His nature we turn to next. But let us be sure that His human nature was in no way reduced from what ours is, but was a full and actual humanity.

In addition to the Scriptures referred to in the paragraph above, consider *John* xi.35; xiv.28e; *Mark* xiii.32; *Hebrews* iv.15.

Study Excerpts nn.228-230.

QUESTIONS:

1. Give an evidence of the reality of the Lord's humanity.
2. Cite a Scripture which means liability to moral struggle in Him; a Scripture which means limitation of knowledge in Him; a Scripture which means a highest human capacity, but a human capacity.

121. The Presence of the Divine in the Humanity. God came in the Lord, we have said (§ 111). Deity was in Him as in no other life; instead of a making over of a measure of life as there is to a finite being, there was in the Lord continuity from the Divine Being and life without measure (*John* iii.34, v.26). This the Gospel not only says about the Lord. It pictures Him as Himself conscious of a unique relation to God. It records many stirring words of His to that effect, from His boyhood sense of having to be about His Father's business (*Luke* ii.49) to His manhood's sense of union with God (*John* x.30). The Divine, in its first influences, was in Him from the outset (*Luke* i.35). If there was Divinity in Him it was in His Person as He stood among men. And if the Divine was to appear in Him in greater ful-

ness, it would be in that humanity which was His, or which He was. In other words, there never was in the Lord's Person a mere finite humanity (except to the cold dissection of theological thought), but a Divine Humanity was what was growing from the first. Having come from God, He was at once going to God again. The very physical organization of His life, or His body, was touched from the first by the Divine (*Luke* i.35); and inmostly in Him, in the human powers of *re-acting to* good and truth, there was the Divine capacity *to be* good and truth. This, too, was *His* power, by which in the unfolding of His nature He could "go to God."

In addition to the Scriptures referred to just above, consider the Prolog to the Fourth Gospel; *John* v.19.

Study Excerpts nn.231, 232.

QUESTIONS:

1. How differently was the Divine in Christ from its presence in us?
2. What evidences have we of that fact?
3. Was the Divine in full possession of the humanity at the first?
4. But was even His physical body without Its influence?

122. The Task Resulting. The presence in the Lord's Person of a maturing finite humanity and an emerging Divine Humanity spelled a personal task for Him. There was a work for Him to do in the world, that of 'redemption' (§ 113). In the confines of His own Being He had an immediate problem. At one time His consciousness would have the finite and infirm humanity, with its outlook and tendencies, pressing on it, and absorbing it; and again He would be aware of the appeal of the possible Divine Humanity. He was thrown into conflict between the two. He had to come clear *in* the one, and *of* the other. He had to identify Himself with His highest possibilities, and strike to realize them. "His Father's business," "the work of Him that sent Him," doing always as the Father in Him prompted, making His

way to the Divine from which His life and Person sprang, this became His study and effort. We can see how it must have been the concern of the unreported years in Nazareth. The Gospels are full, however, despite their silence on those years, of references to the Lord's consciousness and performance of this inner task. He spoke of this whole inner experience as being 'glorified,' 'glorified with God's own self' (*John* xvii.5), and He prays for it with all His soul. The Evangelists refer to it on their own account. Traditional Christian teaching has made strangely little of these references; the teaching of the New Church makes much of them, and is unique in this respect in its view of the Lord's life. We must turn now to a closer appreciation of this stirring and profound change in the Lord's Person; it puts Him before us anew, and the immeasurable alteration in His Person is the promise of our measurable regeneration.

Consider *John* xiii.31, 32, xvii.1, 5, xii.28; *Luke* xxiv.26

Study Excerpts nn.233, 234, 235 (229).

QUESTIONS:

1. What personal problem early confronted the Lord?
2. Under what particular term is it prominently named by Him?
3. In what other terms do you find the Gospels speaking of it?

The Lord's Glorification

123. What it is. We have noted in general what the Lord's glorification would consist in (§ 122). Abstractly it is describable readily enough in a variety of ways. The Scriptures refer to it, as we have said, more especially as 'being glorified,' and their conception of it is that of the Lord's being made over with God's own self (*John* xvii.5). In the commonest phrasing of the Theological Works, it meant putting off the nature from the mother Mary and putting on the Divine Humanity from the Father. Or, again, they speak of it as the unition of the Divine and the Human in the Lord's Person (n.230).

It is a progressive change in the Lord's Person, much in His consciousness, but going on in the substance of His being, at the outset of which He is a Jew, and marked by the necessities and liabilities of the finite, but on the conclusion of which He stands, in His Risen Person, the sheer embodiment, in a peerless or Divine Humanity, of the Divine. To see this transformation more vividly and definitely one has to enter with some insight into some specific experience in the Lord's life in which He is transcending the merely human in Him, and realizing the Divine human. The indications are (*Matthew* iv) that He was trained to the prevailing conception of the mission of the Messiah. To this there attached the idea that the Messiah's kingdom would need to be an earthly kingdom, at least in part. It would operate partly by the employment of political force. The idea was congenial to the hereditary Jewish nature and mentality which was part of His life and consciousness. But He penetrated the fallacy and the dominion of self in the thought. He moved out of that idea into a vision of the methods of love which alone would establish a kingdom beyond this world and in it, too. We have in such an experience exactly what the teaching calls the "putting off of the human nature," "the putting on of the Divine human." Many more could be cited, especially as one entered on that story of His glorification which is to be read in the deepest sense of Scripture. But in whatever instance, we should find that the Lord's glorification consisted in His reaching in the human nature and in His historical Person to the Divine within Him, and showing it forth, and thus making His life, nature and Person Divine Human.

Consider *John* ii.4; *Mark* iii.31-35; *Matthew* xxii.41-46; *John* xiv.10, 11; *Matthew* xxviii.18.

Study Excerpts nn.233-235 (229).

QUESTIONS:

1. In what did the change in the Lord's Person called 'glorification' consist?

2. Give an instance of this change.

3. How does the teaching of the New Church most commonly describe and sum up the change that took place in the Lord's Person?

124. Two States of Consciousness in the Glorification. One of the conspicuous features of the change called 'glorification' in the Lord was an alternation of state and outlook in Him.

Necessarily two states of consciousness would attend on 'glorification.' Either the Lord was more aware of the finite human nature in Him, its suggestions, and frailties, its inherited inclination to disordered life, its liability to being governed by the unspiritual, and then His consciousness was one of struggle, and despair, and humiliation. Or again He rose into a Divine strength over the weaknesses of the human nature, He was moved purely and irresistibly by one exalted passion—that of saving men—, His mind enjoyed a direct apprehension of the Divine will, and then His state was one of peace, of a sense of unity with God's own self, and of all power. The one state is called 'the state of glorification' in the Theological Works; the other, 'the state of humiliation.' It is to be noted that both states attend on the *process* of 'glorification.' Utterances of the Lord's obviously come now from this state of consciousness, and again from the other. The prayer in which God seems far off is spoken out of a state of 'humiliation,' or of absorption in the finite nature. The Glorified Lord still prays, as the regenerating human being does; but the prayer which is at a distance from God disappears.

Consider the Scriptures cited in the Excerpts.

Study Excerpts nn.236, 237.

QUESTIONS:

1. What two states of consciousness attend on the great change that goes on in the Lord's Person?

2. Do you distinguish 'the state of glorification' and 'the process of glorification'? How?

3. Why should there be these two states?
4. Give a saying of the Lord's spoken out of each state.

125. The Inner Combats by which Glorification Came. Actual human nature is a temptible nature. The assumption of our nature by God in Christ, allowed evil to come with appeal to the consciousness of the Lord. He was to see it for what it was, He had to rise above its appeal and falsity, and steadily win the victory over it. We have noted the public aspect of this really titanic struggle of the Lord's, as in the redemption He defeated the mass of disorder and evil which we call 'hell' (§ 115). This wide-reaching victory which benefitted the whole race was not, however, to be won independently of a private victory first of all in Himself. In His own nature, and in the utter devotion of it to God's will, He met evil and moral disorder in a struggle which will remain inconceivable to us always. By the use of a striking imagery He once sought to tell His disciples of the extent and character of these inner combats (*Matthew* iv. 1-11). There are other references in the Gospels to His 'temptation-combats,' as our translations of the Theological Works have called them. Again in the deepest sense of Scripture we have our most immediate glimpse into the struggles, which culminated in Gethsemane and on the Cross. Such a Psalm as the 22nd and such a prophetic utterance as *Isaiah* 53 let us know even on the face of them how much the deeper meaning may have to tell us of the Lord's struggles of soul. The faultless humanity which was His, was no endowment with which He came: it was an achievement by way of hard and bitter and yet joyous struggle. It was the fruit of personal conflict with moral evil and chaos. He was without sin, but by a mighty victory, and not by being immune to the appeal of evil. The active means to glorification for Him as to regeneration for us was the steady discernment of all that spoils and mars human life and character, and the steady triumph over it.

'For in that He himself hath suffered being tempted, He is able to succour them that are tempted' (*Hebrews* ii.18).

Also consider *Hebrews* ii.10, 16-18; iv.15; *Luke* iv.1-13 (and the suggestion in the last verse); *Luke* xxii.28; *John* xii.27; any record of the agony in Gethsemane, and of the Crucifixion; *Revelation* iii.21; *John* viii.46; xiv.30e.

Study Excerpts nn.238, 239, 240.

QUESTIONS:

1. Why would struggle with evil come within the Lord's experience?
2. What part did moral struggle have in His 'glorification'?
3. (For discussion): While sinlessness is beyond finite possibility, is such a sinlessnesss as the Lord's stirring? Why?

126. Other General Features of the Lord's Glorification. The Lord's glorification was gradual. Its analogy to human regeneration would tell us so (§ 31); like regeneration it was a structural change, for character and the spiritual person are a structure in a substance of their own. References of the Lord's to His glorification indicate that it proceeded by stages (*John* xii.28). It was a life-long inner change of nature and Person.

A second general feature of the Lord's glorification is that it was the mutual work of the Divine itself and of the Lord as He stood upon earth. We have emphasized the consciousness of the Christ in seeking glorification. For we need to keep the Lord life-like to our thought and the living Person He was and is. But the hidden Divine itself moved to the Lord's glorification, too (*John* xii.28). That great change was the effect of the interaction of the Divine itself and the growing Divine Human consciousness of the Christ. The Father drew Him as He draws any soul to Him; He in turn had to feel and answer the appeal.

Consider the Scriptures in the Excerpts.

Study Excerpts nn.241, 242.

QUESTIONS:

1. Name two general features of the process of glorification.
2. Why was the glorification gradual?
3. What is meant by calling it "reciprocal"?
4. Will it answer to the Gospel record to think of the Christ simply as a human nature assumed and actuated by God on high?

127. The Outcome of the Glorification. Resurrection. Ascension. As the Lord's glorification went on, His mind came ever more fully into the light of truth; it became the structure and organ of truth. His human consciousness functioned as an expression of the Divine mind. What He heard with the Father, He spoke; what He did, the Father did in Him. His whole being and life became the one perfect response in the world of human life to the Divine. Imagination, love, insight, ministry and influence, all was a body of perfect re-action to all that God is, that perfect response which God alone could effect, indeed which could be only God manifest.

The process of the Lord's glorification reached finally to the bodily life even (*cf.* § 121). The idea of the Lord's glorification at this point is peculiarly difficult. But let us put it as well as we can. What was the sensitive life and the physical body of the historical Jesus became in the Risen Christ the perfect and health-giving presence of the Divine in the sensitive and corporeal life of humanity. The Lord rose with the whole body, the whole body of possible re-action to the Divine, down to that wholesome and orderly response which the senses and the physical life can have. The resurrection was only a last result in the process of glorification. It published the fact that a glorification had been going on, which gave the Lord a fuller presence with men in a Divine Humanity.

Ascension was a portrayal to the sight of the spirit* of the Lord's entrance from the finite realm of life into

* One has to bear in mind that from the first resurrection appearance the Lord was seen in the world of the spirit, by those whose eyes were opened. What He transcended in Ascension was the finite world of the spirit.

the infinite presence which had become His with all men in His Divine Humanity.

Consider *John* viii.38, xiv.10, x.30, v.26, xiv.6, 10 with the first paragraph above; *Luke* xxiv.39 and any record of the resurrection appearances, with the second paragraph; *Acts* i.9 and context with the third paragraph.

Study Excerpts nn.243-246.

QUESTIONS:

1. Try to state more and more clearly to yourself the general result of the Lord's Glorification.
2. How does the resurrection follow from His glorification?
3. How does the Ascension?
4. What other results do the Excerpts ascribe to the Lord's Glorification?

128. Invisible God in Visible. We are ready to conclude our outline of what the teaching of the New Church has to say about God Manifest, or 'the Lord the Redeemer.'

As we look back over the teaching about the Lord's appearance in human life, about His incarnation of God, and about the glorification which made all His human being Divine, and the continued presentation of God to our thought here, we find an amazingly increased force in the characterization of the Lord as 'God with us.' God of Whom, as He is in Himself, we can hope to know so little, and with Whom communion would be so remote, has made Himself known and near in Christ. Nor has He done this for a brief space only. The Humanity in which He stood revealed He kept for His. That instrument of our redemption, and that manifestation of Himself to men, He has made eternally His. God stands forth now in that Divine Humanity tangible to thought, the winning Object of our love, open to communion with Him, and in touch with our struggles and life here. It is the insight of the new Christian day which the teaching of the New Church expects that the human soul may now address itself to the Invisible God in the Risen Lord and Saviour, Jesus Christ.

Consider *John* xiv.6, 9; xvi.7, xx.17; *Colossians* ii.9.

Study Excerpts nn.246-248, 38.

QUESTIONS:

1. Is the teaching about God Manifest meant to put us at the day referred to in *John* xiv.20?
2. Say as well as you can what it means to you that the Divine has taken and made eternally His a perfectly lived life upon earth.

Review

129. Review again, and more rapidly this time, §§ 99-108, chiefly to bring before you the thought of God as He is more in Himself. Then, ready to feel the force of His appearance in the Lord on earth, begin a careful review of §§ 110-128. Put the Questions before you, and work back from them into the text, the Scriptures cited, and the Excerpts assigned. This procedure will encourage you to think for yourself on the questions, and to put in your own words your answers. Finally put in a few words what seems the force *for your life* of God's having manifested Himself in a life upon this earth.

The Holy Spirit

130. Introductory. If, as we review what has been said about God as He is more in Himself, we note that we can have an idea of Him in that aspect only from some reflection of Him in history, or in the world, or in a Word from Him, we shall have to tell ourselves that we have been thinking of the Divine life from the first as going out from itself. We cannot think of it as kept to itself. The Divine has always been abroad in nature, in events, and in some urging and word from Him. If we have questions about Him, who inspires them if He does not? So when we came to think of God Manifest in the Lord on earth, we found that the Spirit of God was shed on that life, and brought that life to be. We have not been able to think of the Divine except as a Trine—God

as He is more in the depths of His Being, God Manifest in the Risen Lord, and God active in the gift of life to His creatures, especially of the gift of the spiritual life to human beings, or the Divine in the act of 'proceeding.' We go now to think of the Divine Being in this third aspect of His nature and life, keeping till last some thought about the Trinity as a whole.

131. The Divine in the Act of Proceeding. It is not possible to think of God as Life itself, or life at its source, and to think of this Life as pent up. It is sure to fare forth, to create, and to guide things. There will be, still within the Infinite Being, a "Divine proceeding" (as the phrase is in the teaching of the New Church. The first word in that phrase is the noun, the second a qualifying adjective). God will be behind and in all that comes into existence, and all that takes place. His purposes will be at the heart of events. His energies will underlie the growth of the trees. His influence in things will have to be found *back* of any force in nature, and beyond even the finite manifestations of love in the world of the spirit; He is not to be *identified with* His creation, at all. But He is inseparably in and of it. A newly found saying of the Lord's runs, 'Raise the stone, and there thou shalt find me; cleave the wood, and there am I.' On this life issuing from God the heavens form, and all the spiritual world. So does nature, and the trackless universe. It is philosophical thought, more, however, which concerns itself with this great conception as a whole; the theological teaching of which we are attempting an outline deals specifically with the Divine in the act of proceeding in the region of our spiritual life. The Divine proceeding engaged not in the maintenance of things, as it is; not in the preservation of the life of the beasts, as it is; not in the secret guidance of history, as it is; but in the arousing and fashioning of the spiritual life of man, is what we shall think of more especially. Active in this region of the spiritual life the Divine in the act of proceeding is called the Spirit of God, and the Holy Spirit.

Consider *Psalm* civ.29, 30; *Genesis* i.2; *Zechariah* xii.1; *Joel* ii.29; *Isaiah* lxi.1; *Psalm* xxxiii.6.

Study Excerpts nn.249, 250.

QUESTIONS:

1. Why naturally is there a Divine in the act of proceeding?
2. With what has It to do?
3. In what region of life are we thinking of the Divine proceeding when we use the names Spirit of God of it, or Holy Spirit?

132. The Holy Spirit, the Spirit of the Risen Lord. There was always the Divine in the act of faring forth in His world, therefore. God's Spirit and influence were always active towards human regeneration. But if we will take account of what we have learned from our study of the manifestation of God in the Lord, we shall feel that that nearer approach to us did something necessarily for His influence among us. It brought that influence down into our consciousness in this world as never before. It let that influence out on us from His Presence with men in the world. The Spirit of God reached finite life always, of course, but from above, to describe its action so, and by way of lives which it had already transformed, which received and transmitted it in limited measure, too. Now God in the Humanity of Christ brought all Divine working down into the region of this world's life, and His redeeming energies went out to men from that Humanity, on a level, as it were, with our consciousness. They came not from over us and mediated by others, but from on a line with our aspirations and needs, and directly offered. The Spirit issued from the Risen or Glorified Christ fuller, more powerful and more intimately present in human life than ever. With that scope and force the Spirit was not before Christ was glorified (*John* vii.39). The Risen Lord sped it toward the human soul as the breath of His life (*John* xx.22). The teaching of the New Church is unique in its appreciation of this power and scope which came to the Divine in the act of proceeding by way of the Risen Christ's near con-

tact with and intimate presence in our life. It has preferred to keep for this fuller activity of the Spirit the name Holy Spirit, calling the Divine in the act of proceeding previously the Spirit of God.

In addition to the important Scriptures cited in the paragraph, consider *John* xv.26, xiv.26, xvi.7, 14; xx.17.

Study Excerpts nn.251, 252, 250.

QUESTIONS:

1. How did the Lord's life and work in the world affect the working of God's Spirit in the world?
2. What Scriptures seem to you to make this clear?
3. How does the teaching of the New Church indicate its appreciation of the difference the Lord's incarnation and glorification made to the working of the Divine Spirit in the world?

133. The Work of the Holy Spirit. The Holy Spirit is the Divine in the act of proceeding in the region of the moral and spiritual life of mankind. To the Divine in the act of proceeding are ascribable generally the activities of creation, and of the maintenance of all things in life. It underlies the inanimate creation, and the non-moral animate. The sphere of the Holy Spirit is the human life, where it seeks to arouse the spiritual life and to bring it about. Its work is in general the regeneration of the human being. One could turn back to the discussion of the attainment of the spiritual life (§ 25), and read in it all the activity of the Spirit. We emphasized then what the human being has for his part in order to attain the spiritual life. Yet that life is in the last analysis a gift, as indeed all life is. If a man decides for the spiritual life and a principled character and conduct, it is the Spirit's influence which he has decided to follow and be hospitable to. If a man repents, it is of something which the Spirit has led him to regret, and resolve to avoid. If a man attains a measure of actual love to God, and charity to the neighbor, it is the Spirit which has urged these disinterested motives and which keeps supplying them. The human soul has its free and hearty

part toward having the spiritual life, but it is not a part discharged or even seen independently of the influence of the Holy Spirit. The right fashioning of the human soul, and the regeneration of human nature, is its work.

How naturally it follows, then, that those who seek to speak of the spiritual life to men, must depend especially on the Holy Spirit. It has a peculiar work to do with the minister to the spiritual life. It serves to give him light on his work, significance to his material, a really self-denying zeal, and vital knowledge of his opportunities and task.

Consider *Psalm* li as a whole; *Ezekiel* xviii.31, 32; the vision of the possible regeneration of Israel, *Ezekiel* xxxvii.1-14; the spirit as the one thing lacking in the Young Ruler, *Luke* xviii.22; *cf. Luke* x.38-42. See also *John* iii.7, 8. With the second paragraph above, *Ezekiel* xxxiv.1-10; *John* x.1-18; *Matthew* x.16 on.

Study Excerpts nn.253, 254.

QUESTIONS:

1. Where has the Holy Spirit its sphere of activity?
2. In what experiences do you find It active? Why?
3. In what peculiar ways is its work especially needed by the minister?
4. Relate the activity of the Holy Spirit and 'remains' (§ 32).

The Trinity

134. In General. We have let the existence of a Trine in the Divine Being appear as we went along. We have thought of God as He is more in the depths of His own Being, an effort the mind will make; and of His activity as the Infinite Life in creation, and in the preservation of all things. But He comes before human thought again, not only as He may be witnessed to in history and in nature and in a Word, but still more manifest, in Jesus Christ. To Him as God Manifest the world-wide work of the redemption falls. Quite as inevitably the thought goes on to question about Him as He is active in the regeneration of the race, or as the Holy Spirit. No dis-

cussion of the Being of God could proceed far without the appearance of the thought of the Trinity in Him. But we want now to bring together our thought on this outstanding truth.

135. The Fact of the Trinity. In His revelation of Himself within historical days God seems first to have moved among the Jews to make His sole existence and unity plain to human thought. The vision of His sole existence and His unity came very slowly among them. But when that was plainly conveyed, God took a step in the Incarnation which exhibited as never before that His unity of person and essence did not mean singleness or meagreness of being. The trine always in Him was displayed in a trine which can be spoken of as coming to be with His historical self-disclosure in Christ. In His own Being He had always been hidden from human sight in the depth of His Being; in some measure been within men's grasp and response, and also actively at work in their spirits and lives. But now His life, so far as it was the Divine within the human, saw its full presentation in a human life of His own in the Christ. His activity in human hearts by way of the Risen Christ's intimate contact with life in this world saw a new scope and an access of power. The Trine always was, but, in human sight and life at least, and to our consciousness, it became with the appearance and work of Christ in the world, something more than it ever had been. This trine, let us bear in mind, is in the Being of God. It is three ways in which He exists. It is also but not only three ways in which He shows Himself. A Trinity of manifestation would mean a trinity of aspects in God to be manifested.

Consider the Scriptures in Excerpt n.256; find others.

Study Excerpts nn.255, 256; 249.

QUESTIONS:

1. In what order does revelation educate our thought about God as One, and as Trinal?
2. What Trine was always in the Divine Being?

3. (For Discussion): Did another Trine, really, come to be?
4. Do you confine the Trine to ways in which God shows Himself?

136. Importance and Interpretation of the Idea of the Trinity. The importance of the idea of God we considered early (§ 95). But if there is a Trinity in God, that fact is one of the greatest of truths about Him, and has any importance which the idea of God in general has. Consider that the Unity of God was the climax of the Old Testament revelation of God, and the Trinity in the Lord the rich addition to our thought of God made by the New Testament. In a different statement of the Trinity from any we have made yet, let us see how vital an idea, after all, it is to the religious experience. We so easily dismiss it as a theological speculation. The Divine Being exists in Himself in three ways, as He is in Himself, a well of Love; as He is Himself aware of His purposes, and fashions them in His Wisdom for realization in the creation and especially in human life; and as He actively gives Himself to men in the spiritual life. With due allowance for the limitations on our language and thought both, these distinguishable aspects in Him are like ranges of consciousness in Him. Existing in three ways, He comes to show Himself in three ways, not only as the Infinite Father and Creator, but in the Lord on earth and risen as the Truth and the Son, and in the rich activity which becomes His in the Holy Spirit. We cannot with truth reduce our thought to any one aspect of the Divine nature and activity, or blur these profound distinctions in His Being. Nor can we do so with benefit to our life. We need the awe of the Infinite, and the sense of the incomprehensible being of the Absolute; we need the human challenge, and the sympathy in our experiences, of the Risen Lord; we need the inspiration of the Holy Spirit. Only an appreciation of the depth and richness and fulness of the Divine Being, can lead to a sensitive, rich and deep spiritual experience on our part.

Consider *Deuteronomy* vi.4; *Matthew* iii.13-17.

Study Excerpts nn.255, 257, 258.

QUESTION:

1. Put in words of your own the importance which you see the fact of the Trinity in God has for your life.

137. The Trinity in the Lord Risen. The human mind has always had one difficulty, and probably always will have, with the thought of the Trinity and unity of the Divine Being. One idea tends to take away from the other in our limited thought because they both exist in their fulness in the Infinite. Still we have to avoid gaining unity for our thought of God by slighting the fact of trinity, and from letting the thought of the Trinity obscure the Oneness of God. The teaching of the New Church has brought with it an insight which would give both truths all weight. Just as the Lord Himself led men to look for the Father in Him, and for the Holy Spirit from Him, this teaching, with which He has come the second time, centers the Trinity in Him, and in Him, of course, Risen. The only *personal* manifestation of the Supreme Being is in the Person, Risen and glorified, of the Christ. To return to our thought (in § 136) of the Trine as three ranges of consciousness in the Divine, we may help ourselves a little by saying that in the Divine Humanity is the center of the Divine Consciousness. There is He not aware (inward) of the Infinity of His Being as He is in Himself, and aware (outward) of His contact with the finite and with men? The fulness of the Divine being is in the Risen Christ. The teaching of the New Church seeks to have us see without confusion of thought among beings, that in the Lord Jesus Christ Risen one approaches the fulness of the Divine Being, Father, Son and Holy Spirit. The Father is in Him, and one has the Spirit from Him.

Find and consider the Scriptures alluded to in the final excerpt.

Study Excerpts nn.259, 260.

QUESTIONS:

1. What does the teaching of the New Church seek to do with the thought of the unity and of the trinity in the Divine Being?
2. What is the result for us in approaching the Divine?

General Reviews

138. Review. The Spiritual Life. §§ 1-59. Let the student assemble for himself what he considers the leading ideas of §§ 1-59. What seem to him the outstanding topics and questions? What will he say on them for himself? Let him help himself with the Review at §60. But finally let him attempt a résumé from a fresh point of view. Turn to Excerpt n.261, and consider its sweeping generalization, that there is everywhere in things the semblance of a marriage. Looking through §§ 1-59, let him note how this image of a marriage is reflected in life itself, which is an interaction between all that can be classed as good and all that can be classed as truth. Note how the same dualism is reflected in the constitution of the human being, from the two capacities underlying all his life (§ 5), on to the whole development of heart and mind. The spiritual life consists in a "heavenly marriage," of charity and faith (n.57). In fact heaven is the union of good and truth in a character, as hell is the working together of evil and falsity. Let the student go slowly over §§ 1-59, seeing how a summary is possible in the terms of a universal dualism in life (in the terms of the concept of a marriage everywhere each and every teaching of the New Church can be summed up).

We have kept for consideration in connection with this large thought for a marriage everywhere, the subject of the marriage of man and woman. No religious teaching ever conceived marriage so profoundly or beautifully as does the teaching of the New Church. To it sex is a fact of the spirit, the man responding to life more in mental grasp and intellectual activity, the woman more in the affectional life and by the intuitions. In a true marriage the two form one rounded and creative

human life. Indeed, a married pair will be the first "group" realization of the spiritual life (see § 44, where we might have considered marriage, and the home, in this way). True marriage, with its Divinely intended outlook and service and motives, can come about, too, only with religion's help. It comes about only in the regeneration of the two partners. At its intended best it is an immortal tie. Marriage is a feature of heavenly society. We note only these outstanding suggestions of what is as extensive a teaching on the subject as it is beautiful. Study on it Excerpts nn. 262, 263.

139. Review. The Word. §§ 61-92. Again, let the student say in his own way what are the chief ideas of the teaching of the New Church on the Word. Write out your chief conclusions. Then proceed, as with the earlier sections, to summarize these in the terms of the concept of a marriage everywhere. We called attention (§ 64) to the union of influences in the Word, speaking to the heart and to the mind; and also mentioned (§ 80) the interesting outward evidence in Scripture of this deep marriage of influences in the Word. Compare the service which the Word renders in uniting heaven and earth (§ 87); or the union of Lord and disciple by means of it—the "marriage" to which the kingdom of heaven is likened in the Gospels. Go slowly over the sections in the Outline on the subject of the Word, and see how the thought allows itself to be summed up in the terms of a dualism which obtains in all things and in all life. Study Excerpt n. 264, and recur especially to nn. 146, 176.

140. Review. The Lord. §§ 93-137. Let the student formulate his own review of these sections. What are the chief divisions in the thought? What are the leading ideas to fix in mind on any main heading? Let him review the Outline as it stands. Then let him proceed to summarize as he is able, in the terms of the concept of a marriage which obtains everywhere. Obviously, if there is a semblance of a marriage everywhere,

it has the same origin as have all things. And there *is* in the Infinite Being a perfect union of wisdom and love, the origin of the dualism which can be traced everywhere in life. Creation has borne some reflection of that union out into all things; Providence has for its object the preservation of that union, or the restoration of it, where it has been lost or damaged. To this same perfect interaction of love and light, of good and truth in life, the Lord attained in His glorification; or one can think of His glorification as the uniting in Him of the Divine essence and the human essence (n. 241). Again, in the work of redemption, the Lord made possible, and by regeneration He brings about, a humanity in this world and the other with which He can be wed; He is the Bridegroom and Husband of His Church. We only intimate how revealing a review the student will make if he will re-consider his thought in the terms of this sweeping generalization of the Theological Works, that everywhere there is a semblance of a marriage in life. Study for this point of view on §§ 94-137 Excerpt n. 265.

PART II

STANDARD PASSAGES FROM THE THEOLOGICAL WORKS OF EMANUEL SWEDENBORG

1. What took place at the end of the Jewish Church has taken place similarly now. For at the end of that Church,[1] which was when the Lord came into the world, the Word was interiorly opened. Interior Divine truths were revealed by the Lord,[2] which were to serve a new Church to be established by Him, and which did so serve it. To-day again, and for like reasons,[3] the Word has been interiorly opened, and Divine truths still more interior have been revealed, which are to serve a new Church, which will be called the New Jerusalem. E. 948.

[1] The student needs to satisfy himself with what meanings Swedenborg uses the word 'church' here and elsewhere. See § 45; or use Potts' "Concordance." Here the term means any one development of the religious life, or a religious era—the Old Testament era, the Christian era, a second Christian era.

[2] In His oral teaching, and later in the Gospels.

[3] I.e., because the Christian era has run its course, as in the other case the Jewish had.

2. To-day is the Lord's Second Coming, and a new Church is to be established. T. 115.

3. The Second Coming of the Lord is not a coming in person,[1] but in the Word, which is from Himself, and is He. We read in many places [2] that the Lord will come in the clouds of heaven. The 'clouds of heaven' mean the Word in its natural sense, and 'glory' the Word in its spiritual sense, and 'power' the Lord's power by means of the Word. So the Lord is now to appear in the Word. He is not to appear in person because since His ascension into heaven He is in the glorified humanity, in which He cannot appear to any man unless He opens the eyes of his spirit first, and this cannot be done with any one who is in evils and thence in falsities. It is vain to believe therefore that the Lord

will appear in a cloud of heaven in person; but He will appear in the Word, which is from Him, and is He. T. 775, 776.

[1] 'In person' means in a physical presentation or appearance, as is plain from the course of reasoning, and from what is said of the Lord's not re-appearing in a material scene. In the Word He Himself does come, however, personally, not by delegate, the second time.

[2] As in *Mark* xiii.26.

4. Since the Lord cannot manifest Himself in person, and nevertheless has foretold [1] that He will come and found a new Church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this Church with his understanding, but can also publish them by the press. That the Lord manifested Himself before me, His servant, and sent me to this office,[2] and that He afterwards opened the sight of my spirit, and so admitted me into the spiritual world,[3] and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years,[4] I testify in truth; likewise that from the first day of that call I have received nothing which pertains to the doctrines of that Church from any angel,[5] but from the Lord alone while I read the Word. T.779.

[1] His Return the Lord predicted in the discourse recorded in *Mark* xiii (and its parallels in the other synoptic Gospels). The purpose of the Return was to bring in again the kingdom of God, Swedenborg's 'church' (See A.2928(3), 29(2), 2405(8)). With the promises in the Gospels, Swedenborg groups the promise of the same new beginnings made in the deeper sense of *Revelation.*

[2] For the history of Swedenborg's call, consult Tafel's "Documents," 208.

[3] For the history of Swedenborg's intromission into the spiritual world see the same, Note 162; 168, and references.

[4] 27 years at the time of writing; 29 years up to the end of Swedenborg's life. *Cf.* M.1, 26.

[5] Much of what is set down in the Theological Works Swedenborg heard at the mouth of angels (*Cf.* all Memorable Relations, M.69, T.186, 78, S.102, H.433); but when he came to formulate his teaching, he did the formulation from the Word and under the guidance of the illumination which he enjoyed. There is also much in the Theological Works which is recitation of information of his own, or of general knowledge, like the recitation of the history of creeds, the citation of the popular notion that the Scriptures compare unfavorably with other books in point of literary workmanship, etc. The assertion in T.779 is best read in the light of Swedenborg's definition of doctrine as "that which is to be believed and done." *This* content of the Theological Works he "received from the Lord alone while he read the Word."

5. The universe in general is divided into two worlds, the spiritual and the natural. In the spiritual world there are angels

and spirits,[1] in the natural world men. In external appearance [2] these two worlds are quite alike, so alike that they cannot be distinguished; but in internal appearance[3] they are entirely unlike. The men themselves in the spiritual world, who are called angels and spirits, are spiritual, and being spiritual, they think spiritually and speak spiritually. But the men of the natural world are natural, and therefore think naturally and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. These two worlds, the spiritual and the natural, are so entirely distinct [4] from each other that they can in no respect be called the same. W. 163.

[1] I.e., one way of distinguishing the two worlds is by reference to the consciousness which knows the one and the other. The human being, as angel or spirit, comes to know the world of spirit; the natural world is what we are aware of at present, as men.

[2] The realm of the spirit has all the reality for the spirit that the realm of nature has for us in our present consciousness. Newly arrived spirits can scarcely believe they have left the world: see H.582.

[3] I.e., in substance, or as actually constituted; or in the appearance to reflection.

[4] The student should note that separateness is not predicated of the two; the spiritual world is inseparably present in this (*cf.* A.5084(3), 5945(2), H.567(3), J.9(3). But the realm of the spirit is a world in its own right and with a character of its own.

6. The knowledges which have been wanting to enable the understanding to penetrate where it might see that God is one, and that only one Divine "being" is possible, and that from it are all things of nature, are as follows: 1. Hitherto no one has known anything concerning the spiritual world, where angels and spirits are, and into which every one comes on death. (There follow eight pieces of information, consequences or parts of this idea of the spiritual world.) Hitherto these knowledges have been lacking; and yet these are the means through which a man may rise to some knowledge of the Divine "being." T.24.

Let the student note how Swedenborg is working with the idea here of the spiritual world, in this case to lift the mind up to contemplate Infinite Being. Infinite Being is to be placed not only beyond the realm of nature. It also transcends the realm of finite spirit, or the world of spirit. No total spirit any more than a total natural energy is God. His very Being must be sought more deeply in life still. . . . The excerpt is cited only to illustrate how Swedenborg *thinks with* the spiritual world when considering a subject.

7. There are three essentials of the Church,[1] an acknowledgment of the Divine [2] of the Lord, an acknowledgment of the holiness of the Word, and the life which is called charity.[2] According

to the life which is charity is every one's faith; from the Word comes the knowledge of what life should be; and from the Lord are reformation and salvation. P.259.

[1] Which of the meanings which Swedenborg gives the word, will the student decide it has here?

[2] These terms need looking up. What is the "Divine of the Lord"? Is it to be distinguished from "the divinity of the Lord"? Is the latter a concept about His nature? Is the former the life to be had from Him?

8. It is commonly believed that life is a man's own in him, so that one is not merely a receptacle of life, but is also life. This is a common belief, due to the appearance; for man lives, i.e., feels, speaks, thinks and acts, altogether as of himself. Therefore the idea that man is a receptacle of life, and not life, cannot but seem like something unheard of, or a paradox, being opposed to sensuous thought, as it is to the appearance. The cause of the fallacious belief that man is life, and consequently that life was created in him, and afterwards generated in him by an off-shoot, I have deduced from the appearance; but the cause of the fallacy from appearance is, that most men at the present day are natural, and but few spiritual, and the natural man judges by appearances, and the fallacies thence, which are diametrically opposed to the truth that man is merely a receptacle of life, not life. That he is not life, but a receptacle of life from the Lord, is evident from these obvious proofs, that all created things are in themselves finite, and that because man is finite he could have been created only from finite things. T.470.

Into this characterization of the human being as a "receptacle of life" the teaching packs two ideas, really. One is this thought that the human being is an organism every moment deriving its life (in the sense of inner animation) from the one Infinite Being. The other idea is that man lives in 'receiving,' which he does by exertion of his powers of feeling, thought and action. The term should not be allowed to mean passiveness.

9. In every angel and in every human being there is an inmost or highest degree, or an inmost or highest something, into which the Lord's Divine first or proximately flows, and from which it disposes the other interiors [1] which follow in him according to the degrees of order. This inmost or highest degree may be called the Lord's entrance to the angel and to the human being, and His veriest dwelling-place with them. By means of this highest or inmost degree the human being is a human being, and is distinguished from brute animals, which do not have it. Hence it is that man, differently from animals, can be elevated as to all his interiors, which are of his mind and disposition, by the Lord to

Himself, can believe in Him, and be affected with love to Him, and thus behold Him, and can receive intelligence and wisdom, and speak from reason. Thence, too, he lives to eternity.[2] But what is disposed and provided in this inmost degree by the Lord does not come manifestly into the perception of any angel, since it is above his thought and transcends his wisdom. H.39.

[1] On "interiors" *cf.* J.25 5), a very similar passage. See also A.10199 (2) (where the 'inmost' is called 'internal'), 1029, 2476e.
[2] *Cf.* J.25 (6).

10. There are in the human being from the Lord two powers by which he is distinguished from beasts. One is that he is able to understand what is true and what is good; this faculty is called 'rationality'. . . . The other is that he is able to do what is good and true; this faculty is called 'freedom'. . . . In these two capacities the Lord is with every man. . . . They are the Lord's abode in the human race; and from this every one lives for ever. W.240.

11. Man is so created that he is at the same time in the spiritual world and in the natural world. The spiritual world is where angels are, and the natural where men are; and since the human being is so made, there has been given him an external and an internal, an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external the external man. N.36.

12. Internal and external are internal and external of a man's spirit. His body is only a super-added external,* within which these exist; for the body does nothing from itself, but from its spirit which is in it. It is to be known that after release from the body, a man's spirit thinks and wills, and speaks and acts, as much as before. N.46.

13. There are two minds in man, a natural mind, and a rational[1] mind. The natural mind is the mind of the external man, and the rational mind the mind of the internal man. The things belonging to the natural mind are called knowledge, while those belonging to the rational mind are called intellectual pro-

* The body is so regarded in A.978, W.388. Swedenborg uses no term rigidly, or with the same sense uniformly. While in the extracts quoted he makes internal and external both to be of the spirit, he will also mean the body by the external in other connections: A.4659, N.224. "Internal and external of thought" in P.102 are to be found in the "external" man of N.46. Everywhere context must be watched.

cesses. They are also distinguished in this, that what pertains to the natural mind is for the most part in the light of the world, which is called the light of nature; but what pertains to the rational mind is in the light of heaven, which is spiritual light. A.7130.

[1] "Rational" mind here is the same as "spiritual" mind in Swedenborg generally. So he calls the "internal man" "rational" (5150), when that is usually his term for the "middle" man (1702). More strictly and usually the term means the mind relating spiritual values and our existence in this world, or what he calls also the 'intermediate" mind.

14. Every man has an internal and an external; but differently with good and evil. With the good the internal is in heaven and its light, and the external in the world and its light; and with them the light of the world is illumined with the light of heaven, and thus internal and external with them act as one, as effiicent cause and effect, or as what is prior and what is subsequent. But with the evil the internal is in the world and its light, and the external also; as a result they see nothing from the light of heaven, but only from the light of the world, which they call the light of nature. It is owing to this that the things of heaven are in thick darkness to them, and those of the world in light. From this it is plain that the good have an internal man and an external man; while the evil have not [1] an internal man, but an external man only. N.37. The internal man is called the spiritual man, because it is in the light of heaven, which is spiritual; and the external man is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and external in the light of the world, is a spiritual man as to both; but the man whose internal is not in the light of heaven, but only in the light of the world, in which also is his external, is a natural man as to both. It is the spiritual man who in the Word is called living,[2] but the natural man who is called dead. N.38.

[1] *I.e.,* none that functions as such. It is still spoken of as existing, in this same excerpt.
[2] *Cf. Luke* xv.24, 32.

15. All freedom is a matter of love, so much so that love and freedom are one. And as love is man's life, freedom also belongs to his life. For every enjoyment that man has is from his love; no enjoyment is possible from any other source; and acting from one's love's enjoyment is acting from freedom; for enjoyment leads a man as a river does what is borne along in its current. Since

there are numerous loves, . . . it follows that there are likewise many kinds of freedom; but in general three, natural, rational and spiritual.

Natural freedom every one has by inheritance. From it man loves only self and the world; one's first life is nothing else. And as all evils spring from these two loves, and so it comes that evils belong to love, it follows that man's natural freedom is in thinking and willing evils. When he has confirmed evils in himself by reasonings he does them from freedom in accordance with his reason. To do them is from his faculty [1] called "liberty"; his confirming them, from his faculty [1] called "rationality." . . .

Rational freedom is from the love of reputation with a view to honor or gain. The enjoyment of this love is to appear outwardly as a moral man; and because he loves this reputation, he does not defraud, commit adultery, take revenge, or blaspheme; making this a matter of reason, he does from freedom in accordance with his reason what is sincere, just, chaste and friendly; moreover, from such reasoning he can advocate such conduct. But if his rational is merely natural, and not also spiritual, this freedom is outward only, not internal. He does not love these goods in the least inwardly, but only outwardly for the sake of his reputation, as was said, and for the same reason the good deeds done by him are not in themselves good. He may even assert that they ought to be done for the public welfare, but he says this not from any love for the public welfare, but out of love for his own honor and gain. His freedom, therefore, derives nothing from a love for the public welfare, neither does his reasoning, since this falls in with his love. Consequently, this rational freedom is a more inward natural freedom. . . .

Spiritual freedom is from a love for eternal life. Into that love and its enjoyment no one comes except one who thinks that evils are sins and so does not will them, and at the same time looks to the Lord. As soon as one does this he is in that freedom. For one's ability not to will evils for the reason that they are sins, and not to do them, comes from the more inward or higher freedom which is from his more internal or higher love. At first such freedom does not seem to be freedom, and yet it is; afterwards it so appears, and then man acts from freedom itself, in accordance with reason itself, in thinking, willing, speaking and doing what is good and true. This freedom increases as natural freedom decreases and becomes subservient; and it unites itself with rational freedom and purifies it. Any one may come into this freedom if he is but willing to think that life is eternal, and that the temporary

enjoyment and bliss of life in time are but a fleeting shadow, compared with the never-ending enjoyment and bliss of a life in eternity; and this a man can think if he wishes, because he has rationality and liberty, and because the Lord, from whom he has these powers, continually gives the ability. P.73.

[1] In either case the capacity named is misused, of course.

16. What is freedom of choice but the power to will and do, and to think and speak to all appearance as if of oneself? T.489.

17. Without free will in spiritual things the human being can in no wise advance into light, i.e., into truths and goods of the church, or procure himself life. . . . Without that free will he would not be a human being, but only a figure and a phantom. For his thought would be without reflection, consequently without judgment, and thus in Divine things which are of the Church he would have no more ability to turn than a door without a hinge, or with one, fastened with a bolt of steel. His will, too, would be devoid of decision, hence no more active towards justice or injustice than the stone on the mound under which lies a dead body. . . . Free will in spiritual things is from this, that man walks and lives his life in the midst between heaven and hell. Heaven acts on him from above, but hell from beneath. Man is given the option of turning himself to higher things or to lower, thus either to the Lord or to the devil.[1] *Coronis,* 27, 28.

[1] Swedenborg has no thought of a supreme evil being, but means all evil here.

18. There are many who enjoy natural good from inheritance, by virtue of which they enjoy doing good to others, but who have not been imbued with principles of well-doing derived from the Word or the doctrine of the Church or from religion. Hence they have not been endowed with conscience. For conscience does not come from natural or hereditary good, but from the doctrine of truth and good and a life in accord therewith. When these come into the other life, they wonder that they are not received into heaven,[1] saying that they have led a good life. They are told, however, that a good life from what is hereditary or natural is not a good life, but from what is of the doctrine of good and truth and a life according thereto. By means of these they have principles impressed on them concerning good and truth, and they receive conscience, which is the plane into which heaven flows. A.6208.

[1] *Cf.* note to n.25.

19. A more perfect conscience can be given those who are enlightened in truths of faith [1] above others and who are in clear perception above others, than can be given the less enlightened and those in obscure perception. A.9114.

[1] A 'truth of faith' is any truth about our life (as that we live from God) not simply known about, but apprehended in the attitude of faith in it.

20. Conscience in general is true, spurious and false. A true conscience is formed by the Lord from truths of faith; and when a man is gifted with it, he becomes fearful of acting contrary to the truth of faith, since he would be acting against his conscience. This conscience no one can receive who is not in truths of faith. For that reason many in the Christian world are incapable of receiving it, because every one takes his own tenets to be truths of faith. Nevertheless all who are regenerated receive conscience when they receive charity, inasmuch as charity is fundamental in conscience. Spurious conscience is formed with gentiles from the religious worship in which they were born and educated, to act contrary to which is to them to act against conscience. When their conscience is founded in charity, mercy and obedience, then they are in a state to receive true conscience in the other world, which they receive, indeed, because they love nothing better than truth of faith. False conscience is one formed not from internal considerations but extrinsic, that is, not from charity, but out of love of self and the world. Some persons feel that they are acting against conscience when they act against another, and at such moments seem to themselves to be inwardly tormented. The reason for this, however, is that they perceive their own life, honor, reputation, wealth or gain to be endangered, and thus they themselves are injured. Some receive hereditarily a tender-heartedness of the kind; others acquire it by habit; but it is false conscience. A.1033.

21. There are those who believe that it is difficult to lead the life which leads to heaven, which is called the spiritual life, because they have been told that a man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh,[1] and must live spiritually; and they understand this to mean that they must discard worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation on God, salvation and eternal life; and must spend their time in prayers and in reading the Word and other pious books. Such is their idea of renouncing the world, and living in

the spirit, and not in the flesh. But . . . in fact, those who renounce the world and live in the spirit in this fashion acquire a sorrowful life which is unreceptive of heavenly joy, for every man's life continues the same after death. On the contrary, if a man is to receive the life of heaven, he must needs live in the world and engage in its business and employments, and by means of a moral and civil life in the world receive the spiritual life. The spiritual life can be formed in man, and his spirit prepared for heaven, in no other way. H.528.

[1] The truth in this is allowed for in what follows quite immediately. *Cf.* n.59.

22. All who are in [1] knowledges of truth and good, but not, conformably to these, in good of life, may live a moral life as do those who are in knowledges and through these in good of life. Yet their moral life is natural, and not spiritual, because in their life they do not live sincerely, justly and well from religion; and those who do not live well from religion cannot be conjoined with heaven; for religion is what makes a man spiritual, and unites him with angels, who are altogether spiritual. To live well from religion is to think, will and do because it has been so enjoined in the Word, and because the Lord has commanded it. To live not from religion is to think, will and act solely from regard to civil and moral laws. Such people, having regard only to these laws, unite themselves to this world alone, with which these laws have to do. The former have regard to the Lord, and so are united to Him. E.107(3).

[1] The teaching of the New Church thinks of what is good, and of truth, and in fact of all life, as existing for and by themselves. We do not fashion, or even possess, but enter on these things; hence the phrasing, "in knowledges of good and truth," "in good of life," etc.

23. A man lives a moral life from a spiritual origin when he lives it from religion; that is, if he thinks, when anything evil, insincere, or wrong presents itself, that it must not be done because it is contrary to Divine laws. When one refrains from doing such things out of deference to Divine laws, he acquires for himself spiritual life, and his moral life is from his spiritual life. For by this manner of thought and faith a man communicates with angels of heaven, and by communication with heaven his inward spiritual [1] man is opened,[2] the mind of which is the higher mind, such as the angels of heaven have, and he is thereby imbued with heavenly intelligence and wisdom. From this it may be seen that to live a moral life from a spiritual origin is to live from religion,

and, within the Church,[3] to live from the Word. Those who live a moral life from religion and the Word are raised above the natural man, thus above what is their own, and are led by the Lord through heaven. Consequently they have faith, fear of God, conscience, a spiritual affection, also, for truth, which is an affection for knowledges of good and truth from the Word, for to them these are Divine laws, in accord with which they live. Many gentiles live such a moral life, for they think that evil is not to be done because it is contrary to their religion.

On the other hand to live a moral life not from religion, but only from fear of the law in the world, and of loss of fame, honor and gain, is to live a moral life not from a spiritual but a natural origin. Such, accordingly, have no communication with heaven. As they think insincerely and wrongly about the neighbor, although they speak and act otherwise, their internal spiritual man is closed,[2] and only the inward natural man is open; and when this is open, they are in the light of the world, but not in the light of heaven. Such people have little regard, therefore, for Divine and heavenly things, and some deny them, and believe nature and the world to be all. E.195(2, 3).

[1] Notice how what we learned of man's constitution is worked with in this excerpt. Recur to Excerpt n.14, but also nn.11, 12 and 13.

[2] "Opened" means "developed," or "rendered active," as "closed" throughout this excerpt, means "inactive," and "unawakened." *Cf.* n.86.

[3] Here "Church" means a certain area, where the Word is possessed, and the Lord known. There a higher standard is asked for; religion spiritualizes the moral life for the non-Christian; the Christian has to seek specifically Christian sanctions and standards, those of the Gospels.

24. Distinction ought to be made carefully between spiritual good and natural good.[1] Spiritual good has its quality from truths of faith, their abundance and connection, but natural good is born with one, and also comes about incidentally, as a result of misfortunes, diseases and the like. Natural good saves no one, but spiritual good saves all. For the good which is formed from truths of faith is the plane into which heaven can flow, or the Lord through heaven, and lead a man, and withhold him from evil, and afterwards raise him to heaven, but not so natural good. Those in natural good can be carried away as readily by what is false as by truth, if only the false appears in the shape of truth, and they can be as readily led by the evil as by the good, if evil be only presented as good, for they are like feathers in a wind. A.7761.

[1] The Theological Works also use the phrase "natural good" to mean a spiritual man's life in the realm of our natural existence. It is so used

in A.4231. "Natural good," so meant, consisting in deeds from a true spirit, is to be distinguished from this "natural good," which is an hereditary good-heartedness.

25. It is to be understood that those who do good from natural goodness only, and not also from religion, are not accepted after death,[1] because there is only natural good in their charity, and not spiritual good also; and it is the spiritual which conjoins the Lord to man, and not the natural without it. Natural goodness is of the flesh merely, being acquired by birth from parents; but spiritual goodness is of the spirit born anew from the Lord. T.537.

[1] A statement like this is made not only in view of the reasoning which follows, but on the strength of observation in the world of the spirit, where the Seer saw so many come who had not attained "the spiritual life." Recur to Excerpt n.4; also to Outline, § 2.

26. Many believe that a spiritual life, or the life which leads to heaven, consists in piety, in a holy external, and in renunciation of the world. But piety without charity, and a holy external without a holy internal, and the renunciation of the world without life in the world, do not make the spiritual life. Piety from charity, however, and a holy external from a holy internal, and the renunciation of the world with life in the world, do make it.

Piety is to think and speak piously, to spend much time in prayer, bear oneself humbly at the time, to attend church and listen devoutly to the preaching there, to go often in the year to the sacrament of the Supper, and to observe similarly the other duties of worship according to the church's regulations. But the life of charity is to will well and do well by the neighbor, to act from justice and equity in every work, and also from good and truth in every function. In a word, the life of charity consists in doing uses. Divine worship consists primarily in this life of charity, but secondarily in the life of piety. One who separates the one from the other, therefore, i.e., who leads a life of piety, and not of charity at the same time, does not worship God. He thinks indeed about God, but not from God, but from himself; for he thinks of himself continually, and not at all of his neighbor; or if he thinks of his neighbor, he holds him as worthless if not of his sort. And he thinks similarly of heaven as a reward; and hence there is thought for merit in his mind, and also love of self, as well as contempt for and neglect of uses, and so of the neighbor, with a belief at the same time in his own blamelessness. N.123, 124.

27. When a man is in love and charity he is continually in worship, outward worship being only an effect. In such worship

are the angels; with them, therefore, there is a perpetual Sabbath;[1] and for that reason the Sabbath, in the Word's internal sense, means the Lord's kingdom. While in the world[2] a man ought, however, to engage in external worship also. By external worship internal things are aroused, and by means of external worship external things are also kept in holiness, so that internal things can flow in. Man is thus also imbued with knowledges, and is prepared to receive heavenly things, and is gifted with states of holiness, although of this he is unaware; these states of holiness are preserved in him by the Lord for the use of the eternal life, for all states of one's life recur in the other life. A.1618.

[1] Note the new meaning given this time-honored phrase.

[2] The interjection of this clause does not mean that "external worship" is to be found only in this life; the heavens also see such worship. *Cf.* H.chap. xxv.

28. There are two faculties in man which constitute his life, will and understanding,[1] to which each and all things in him have relation. There are two faculties, because there are two things which make the heavenly life—good and truth; good having relation to the will, and truth to the understanding. It is plain from this that there are two things which make a man spiritual, and therefore make him blessed in the other life, namely, charity and faith; for charity is good, and faith is truth, and charity has relation to the will,[2] and faith to the understanding. A.5232.

[1] At bottom this way of reciting how the human being is constituted, does not depart wholly from the other view (nn.11, 12, 13); "will" is inward, and understanding "outward." At § 5 we also gave a thought to the two-fold response to life of which the human being is capable. Will and understanding are that response being worked out. We have life to apprehend, *and* to re-embody in personality. The one re-action is "will" and the other "understanding," in the terminology of the Theological Works. So the full activity of the will in the realization of the spiritual life is "charity," of the understanding is "faith."

[2] This is a generalization, of course; as the excerpts on faith disclose, the will is involved in the attitude of faith; but volition is more conspicuous in charity, and mental activity in faith.

29. Faith is internal[1] acknowledgment of truth. F.1.

[1] In the psychology of the Theological Works the "will" is what is internal in the human being. Each term in this statement bears analysis. What would you distinguish from "acknowledgment"? Can you substitute "a proposition" or "a doctrine" for "truth"? On this question get help in A.4642(1).

30. Faith is an affection for truth from willing truth because it is truth. N.112.

31. Faith is not only a knowledge and acknowledgment of all things that the doctrine of faith comprises, but especially is it obedience to all things which the doctrine of faith teaches. A.36.

32. It is one thing to know truths, and quite another to acknowledge them, and still another to have faith in them. Merely to know what is of faith is of man's memory, without the concurrence of his reason. To acknowledge what is of faith is a rational consent induced by certain causes and for the sake of certain ends. But to have faith is of conscience, or of the Lord working through conscience. A.896(1, 2).

33. Merely believing what is true and believing the Word is not faith, but faith is loving truth from heavenly love, and willing and doing it from interior affection. H.482.

34. The progress of faith with those who are being created anew is as follows. At first they have no life, for it is only in the good and the true that there is life, and none in the evil and false. Afterwards they receive life from the Lord by faith, first by faith of the memory, which is a faith of mere knowledge; next by faith in the understanding, which is an intellectual faith; lastly, by faith in the heart, which is the faith of love, and saving faith. A.30(2).

35. Faith is formed by a man's going to the Lord, learning truths from the Word, and living according to them. T. 347.

36. From childhood on, every one procures for himself from the Word, or from the teaching of the Church, or from preaching, knowledges of what is good and true, which are for the purposes of eternal life. He deposits them in his natural memory, in greater or less abundance, according to the affection for knowing born with him, and increased by various excitements. But all these knowledges, whatever their number or quality, are only a storehouse, from which the faith of charity may be formed; and this faith is not formed, except as a man shuns evils as sins. As he does this, these knowledges become those of a faith in which is spiritual life. If he does not shun evils as sins, these knowledges are items of information only, and do not become knowledge which is part of the faith that has spiritual life in it. This storehouse is especially necessary, because without it faith cannot be formed; knowledges of good and truth enter into faith and compose it. If there are none, faith does not exist; a faith quite void and empty is impossible. If they are few, a scanty and meagre faith is formed;

if there are many, a faith rich and full, according to the abundance of them, is formed. F.26-28.

37. Saving faith is in the Lord God the Saviour Jesus Christ. T.337.

38. Men should believe, that is, have faith in God the Saviour Jesus Christ, because this is faith in the visible God, in Whom is the Invisible. Faith in God Visible, Who is Man and at the same time God, enters into man. For in its essense faith is spiritual, but natural in its form. For every thing spiritual is received in what is natural in order to be anything with the human being. T.339.

39. Charity is an internal affection from which one wills to do good, and this without recompense.[1] N.104.

[1] Without attaching merit to the action; also, not acting in view only of some return.

40. "What is faith?" "To believe what the Word teaches." "What is charity?" "To do what the Word teaches." F.43. What is charity but the good which a man does from the Lord?[1] And what is faith but the truth which a man believes from the Lord? T.712. Charity is to act well with the neighbor, and faith is to think well concerning God and the essentials of the church.[2] R.224. Charity towards the neighbor is the performance of uses. E.324(7). Charity, or love towards the neighbor, is to love truth, sincerity, and right, and to do them from the will. E.204(2).

[1] Deed and thought are "from the Lord" when they flow from motives which we can believe He inspires.
[2] See Excerpt n.7.

41. Charity itself is to act faithfully and justly in the office, business and work in which one is. For all things which a man does in that connection are of service to society; and service is a good; and good, in a sense apart from persons, is the neighbor. T.422.

42. The life of charity is to will well and to do well by the neighbor, in all work and in every employment acting out of regard to what is just[1] and equitable,[1] good and true. In a word, the life of charity consists in the performance of uses. N.124.

[1] Even terms like these are with Swedenborg technical, "just" and "equitable" referring with much the same distinction to the civil life (see

H.484) as "good" and "truth" do to the spirtual life. The equivalent expressions of the moral life are "honest" and "decorous" (A.2915). On the inclusion of all our life in the spiritual, see § 10.

43. Every man who looks to the Lord and shuns evils as sins, if he sincerely,[1] justly, and faithfully performs the work that belongs to his office and employment, becomes a form of charity. *Charity in the Business Man.* If he looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly and faithfully, he becomes charity.[2] He acts as if from his own prudence, and yet trusts in the Divine Providence. He is therefore not despondent in misfortune, nor elated with success. He thinks of the morrow, and yet does not think of it. He thinks of what should be done on the morrow, and how it should be done; and yet does not think of the morrow, because he ascribes the future to the Divine Providence and not to his own prudence. Even his prudence he ascribes to the Divine Providence. He loves business as the principal of his vocation, and money as its instrumental, and does not make this the principal, and that the instrumental. . . . Thus he loves his occupation, which in itself is a good of use; and not the means rather than the occupation. He indeed does not distinguish between them so, yet they are so distinguished when he looks to the Lord and shuns evils as sins. For he shuns avarice, which is evil, and the root of many evils. He loves the common good while loving his own; for that lies hidden in it, like the root of a tree, which conceals itself in the earth; from which, nevertheless, it grows, and blossoms, and bears fruit. Not that he gives to it of his own beyond what is due; but the fact is that the public good is also the good of his fellow-citizens (whence indeed it arises), whom he loves from the charity of which he is an embodiment. No one can know the secrets of charity within himself,[3] for he cannot see them; but the Lord sees them. C.99, 108.

[1] In these terms there is reference to the moral, the civil and the spiritual life respectively. N.106.
[2] A man becomes what he cultivates. See n.113.
[3] *Cf. Matthew* xxv.37-39.

44. In common belief charity is nothing else than giving to the poor, succoring the needy, caring for widows and orphans, contributing to the building of hospitals, infirmaries, asylums, orphanages and especially churches, and to their decoration and income. But most of these things are not the proper activities of charity, but extraneous to it. A distinction is to be made between the duties of charity, and its benefactions. By the duties of charity

those exercises of it are meant, which proceed directly from charity itself. These have to do primarily with one's occupation. By the benefactions those aids are meant which are given outside of, and over and above the duties. T.425.

45. The benefactions of charity are all the good deeds which a man who is charity does, freely, outside of his calling. C.122.

46. The signs of charity are all things of worship. All things of worship are externals, of body, and of the mind. Externals of the body which pertain to worship are going to church, listening to sermons, devoutly singing and praying on the knees, etc. Externals of the mind pertaining to worship are thought and meditation about God, and about heaven, eternal life, and salvation; reflection on one's thoughts and intentions, as to whether they are evil or good, and that the evil are from the devil, and the good from God, etc. Charity itself is in the inward man, and its sign in the outward. When charity is in the inward man, and constitutes him, then all acts of worship done in the external are signs or marks of it. C.114-117.

47. Obligations of charity are taxes, imposed on subjects and citizens, for the various necessities and uses of the state; customs duties; the expenses and outlay for the various needs and uses of a household. . . .Then there are some which become obligations by solemn promise. There are civil obligations besides, duties of subordination, obedience, honor and social intercourse—which must be called obligations because a man ought to do them. . . . The various duties which the laws of a kingdom impose are called obligations of charity, because charity does them from duty, and not of its good pleasure;[1] and as charity regards them as uses, it does them sincerely and willingly. With those in charity the sincerity and kindliness of charity are inwardly present in every duty. Both the sincerity and the kindliness are in the measure of the uses which they foresee in the duties. . . . C.124.

[1] That is, not of its initiation. Charity undertakes these duties not grudgingly but willingly, as is said in a moment. In C.125 it is added that the man not in charity will observe the laws from duty, but the man who has charity will observe them out of love, and out of regard to his fellow human beings.

48. There is an affection in every employment, which puts the mind upon the stretch, and keeps it intent upon its work or study. If it is not relaxed, it becomes heavy, and its desire meaningless; as salt, when it loses its saltness, no longer stimulates, and as

the bow on the stretch, unless it is unbent, loses the force it gets from its elasticity. Continuously intent upon its work, the mind wants rest; and dropping to the physical life, it seeks pleasures there that answer to its activities. As is the mind in them, such are the pleasures, pure or impure, spiritual or natural, heavenly or infernal. If it is the affection of charity which is in them, all diversions will recreate it—shows, games, instrumental and vocal music, the beauties of field and garden, social intercourse. There remains deep in them, being gradually renewed as it rests, the love of work and service. The longing to resume this work breaks in upon the diversions and puts an end to them. For the Lord flows from heaven into the diversions, and renews the man; and He gives the man an interior sense of pleasure in them, too, of which those know nothing who are not in the affection of charity. C.127, 128, 130.

49. In regard to mere person, one man is not more a neighbor than another, but only in regard to the good which gives him his peculiar nature; for there are as many differences of neighbor as there are differences of good, and they are infinite. It is believed ordinarily that a brother, kinsman or relation, is more a neighbor than a stranger, and that our fellow-countryman is more the neighbor than a foreigner; and yet every one is the neighbor according to his good, be he Greek or Gentile; for every one is the neighbor according to spiritual affinity and relationship. This may be seen from the fact that every man after death comes among his own, to whom he is similar in good, or, what is the same thing, in affection; and that natural affinities perish after death, and are succeeded by spiritual affinities,[1] because in the newly-entered heavenly society, one man knows another, and the two are consociated, by being in similar good. C.26.

[1] *Cf. Mark* iii.31-35.

50. To love the neighbor is not alone to wish well and do good to a relative, friend or good man, but to a stranger also, an enemy or bad man. But charity is exercised toward the latter in one way, toward the former in another; toward a relative or friend by direct benefits; toward an enemy or bad man by indirect benefits, which are rendered by exhortation, discipline, punishment and consequent amendment. This may be illustrated thus: A judge who punishes an evil-doer in accord with law and justice, loves his neighbor; for so he makes him better and consults the welfare of the citizens that he may not do them harm. Every one knows that

a father who chastises his children when they do wrong, loves them, and that on the other hand one who fails to chastise them, loves their evils, and this cannot be called charity. Again, if a man repels an insulting enemy, and in self-defence strikes him or delivers him to the judge in order to prevent injury to himself, and yet with a disposition to befriend the man, he acts from a charitable spirit. Wars that have as an end the defence of country and church, are not contrary to charity. The end in view declares whether it is charity or not. T.407.

51. A friendship of love, contracted with a person without regard to his spiritual quality, is detrimental after death.[1] Friendship of love means interior friendship, such that not only the outward but the inward man is loved, and this without scrutiny into the quality of his inward nature or spirit, i.e., into his mind's affections, whether these spring from love to the neighbor and love to God, and so are adapted to association with angels of heaven, or from a love opposed to the neighbor and God, and thus adapted to association with devils. Friendship of this kind is often contracted, for various causes and for various purposes. It is distinct from external friendship, which relates only to the person, and exists for the sake of various bodily and sensuous delights, and for the sake of mutual intercourse in various ways. . . . This is called friendship simply; but the former is called the friendship of love, because friendship is natural conjunction, love, spiritual. Those who have contracted with one another in the world friendships of love cannot (after death) be separated like others in accord with order, and adjudged to societies correspondent to their lives. They are bound together inwardly—as to the spirit, nor can they be torn apart, because they are like scions ingrafted into branches. If, therefore, one is in heaven as to his interiors, and the other in hell as to his interiors, they stick together much as a sheep tied to a wolf . . . and he whose interiors are in hell breathes his infernalism into the other whose interiors are in heaven. . . . Both are thrust down to hell, where the good spirit suffers severely, but finally, after a lapse of time, is released, and then first begins his preparation for heaven. It is wholly different with those who love the good in another, i.e., who love justice, judgment, sincerity and benevolence arising from charity, and especially with those who love faith in the Lord and love to Him. Because these love the things within the man apart from the things without, when they do not discover the same things in the person after death, they withdraw from the friendship immediately, and are

associated by the Lord with those in a like good. It should be said that no one is able to explore the interiors of the mind of those with whom he associates and deals; and this is not necessary; only let him guard against a friendship of love with any one.[2] External friendship for the sake of various uses does no harm. T.446, 448, 449.

[1] Of course it is in this life, too; Swedenborg is bringing out the full disaster of a friendship formed for another without regard to that person's moral quality.

[2] I.e., with any and every one, or without thought for the friend's moral quality. Are we not to seek friendships which are the most that a friendship can be? What is to be said of friendships which are sacrificial in their loyalty, to the last trying to redeem a friend who is not his best self?

52. Not only is the individual man the neighbor, but the collective man, too. A society, smaller or larger, is the neighbor; the Church is; the kingdom of the Lord is; and above all the Lord Himself. These are the neighbor, to whom good is to be done from love. These are also the ascending degrees of the neighbor; for a society consisting of many is the neighbor in a higher degree than is the individual; one's country in a still higher degree; the Church in a still higher degree than one's country; in a degree higher still the kingdom of the Lord; and in the highest degree the Lord Himself. These degrees of ascent are like steps in a ladder at the top of which is the Lord. N.91.

53. That (another) man is the neighbor is known. A society is the neighbor because a society is a composite man. One's own country is a neighbor because his country consists of many societies, and is therefore a still more composite man. The human race is a neighbor because the human race is composed of great societies, each of which is a composite man; and hence it is a man in the widest sense. C.38.

54. The Lord[1] is our neighbor in the highest sense, for He is to be loved above all things. Therefore everything derived from Him, in which He is present, is our neighbor; consequently good and truth are our neighbor. The distinctions of neighbor are according to the quality of good, and thus according to the presence of the Lord. Every man, every society, also our country, and the Church, and in the universal sense the kingdom of the Lord are our neighbor. To do kind and serviceable offices to them, according to their several states, from a love of goodness, is to love our neighbor. J.39.

[1] *Cf. Matthew* xxv.45.

55. All who love the Lord above all things, and the neighbor as themselves, do what is good and true for the sake of what is good and true. For good and truth are the Lord Himself. Wherefore, when they love good and truth,[1] i.e., when they will and do them from love, they love the Lord. This is also the case with those who love the neighbor as themselves. For the neighbor in the universal sense is good and truth. For the neighbor is a fellow-citizen, a society, a man's country, the Church and the Lord's kingdom. To love the neighbor is to will well to these and to will their good. Wherefore it is their good which is to be loved; and when this is loved, the Lord is loved, because this good is from Him. Hence it is evident that love to the neighbor, which is called charity, has in it love to the Lord.[2] A.10336.

[1] Contrasted with sentiment for the "person" of the Lord: see H.15 and *John* xiv.23.

[2] *Cf. Matthew* xxv.45.

56. There cannot possibly be any faith but the faith of charity. One who has not charity can have no faith at all, for charity is the very soil in which faith is planted. It is its heart, from which it exists and lives. The ancients accordingly compared love and charity to the heart, and faith to the lungs, both of them in the breast. This comparison has real likeness, for if a man pretends to a life of faith without charity, it is like having life from the lungs alone apart from the heart, manifestly impossible. Therefore the ancients called all things of charity things of the heart, and the things of faith without charity they said were of the mouth only, or of the lungs by the influx of breath into speech. Thence came the ancient forms of speech about good and truth—that these must go forth from the heart. A.1843.

57. The only faith that endures with a person springs from heavenly love. Those without love have only knowledge, or persuasion. Just to believe in truth and in the Word is not faith. Faith is to love truth, and to will and do it from an inward affection for it. H.482.

58. Do you, my friend, flee evil, and do good, and believe in the Lord with your whole heart and your whole soul, and the Lord will love you, and give [1] you love for doing, and faith for believing. Then you will do good from love, and from a faith which is confidence will you believe. If you persevere in this, a reciprocal conjunction will take place, and one that is perpetual, indeed is salvation itself, and everlasting life. T.484.

[1] There is referred to here that thinking and willing "from the Lord" on which we commented before (n.40).

59. No man can cleanse himself of evils by his own power and abilities; but neither can this be done without the power and abilities of the human being, used as his own. If this strength were not to all appearance his own, no one would be able to fight against the flesh and its lusts, which, nevertheless, is enjoined upon all men. He would not think of combat. But because he is a reasoning being, he must resist evils from the power and abilities given him by the Lord, which appear to him as his own—an appearance [1] which is granted for the sake of regeneration, imputation,[2] conjunction and salvation. T.438.

[1] Not an illusion; a steady fact of human consciousness.
[2] "Imputation" means the ascription of character to one.

60. The Divine order is that the human being should dispose himself for the reception of God, and prepare himself as a receptacle and dwelling into which God many enter and abide as in His temple. A man must do this from himself, but still acknowledge that it is from God. He must acknowledge this, because he does not feel the presence and operation of God, although God being most perfectly present, operates in him all the good of love [1] and the truth of faith. According to this order every man proceeds and must proceed that from being natural he may become spiritual. T.105.

[1] "Good of love"—any feeling or act inspired by love for God or man. "Good of faith" may be the same feeling or deed but its inspiration is faith rather than love.

61. 'Proprium' [1] is the totality of the evil and falsity which springs from love of self and of the world, and from not believing in the Lord or the Word, but in self; and thinking that what cannot be apprehended from sense and knowledge is nothing. In this way men become nothing but what is evil and false, and so look at things perversely. What is evil they see as good, the good as evil; what is false they see as true, and the true, as false; things that are, they suppose to be nothing, and those that are nothing, they suppose to be everything. A.210.

[1] Literally 'one's own.' Life and all the good it holds is from God; if anything is man's "own" it is the perversion he works.

62. The human being who thinks [1] that he lives of himself is in a false persuasion. In believing that he has life from himself he attributes every evil and falsity to himself—which he would never do if he believed as the fact really is. A.150.

[1] He will feel so, but his reflection can be expected to correct sensation.

63. The human being is not born into actual evils, but only into an inclination to evils, with a greater or less proclivity to certain evils. After death, therefore, a man is not judged for any inherited evil, but for the actual evils[1] which he himself has committed. This is plain from the following statute of the Lord: "The father shall not die for the son, and the son shall not die for the father; every one shall die for his own sin" (*Deuteronomy* xxiv.16). T.521(2).

[1] And for these only as they still are his life and habit.

64. Inherited evil is derived from one's parents and the parents of parents, i.e., from grandparents and ancestors successively. Every evil that these acquired by actual living, so that by frequent use or habit it became a part of their nature, was transmitted to their children, and to them became inherited evil, in addition to what was implanted in the parents from grandparents and ancestors.

But what inherited evil is few know. It is believed to be merely doing evil; but it is willing and thence thinking evil. Inherited evil is both in the will itself and the thought therefrom. It is known in the enjoyment felt when evil happens to another. The root lies deep; for the interior form itself which receives good and truth from heaven or through heaven from the Lord, becomes so depraved, and so to speak distorted, that when good and truth flow in from the Lord, they are reflected back, or perverted, or suffocated. A.4317.

65. The human being inclines to the nature he has hereditarily, and lapses into it. Thus he strengthens any evil in it, and also adds others himself. These evils are quite opposed to the spiritual life. They destroy it. Unless, therefore, a man receives new life from the Lord, which is the spiritual life, he is condemned; for he wills nothing else and thinks nothing else than concerns him and the world. N.176.

66. Apart from Divine revelation the human being could know nothing of eternal life, or even of God; still less of love to God and of faith in Him. For he is born in utter ignorance, and must obtain all his knowledge, and form his understanding, from worldly objects. Moreover, man inherits by birth every evil proceeding from love of self and of the world; and the delights thence arising continually prevail, and insinuate into his mind things diametrically opposed to whatever is of God. Hence it is, that man is naturally

destitute of the knowledge of eternal life; and hence the necessity of Divine revelation, to communicate the knowledge to him.

That the evils of love of self and the world induce such ignorance about the things of eternal life, appears plainly from the case of many in the church, learned as well as unlearned, who, although they know from revelation that there is a God, a heaven and a hell, that there is eternal life, and that that life is to be acquired by good of love and faith, still lapse into unbelief on these matters. Hence it is evident to what an appalling extent ignorance would prevail, had no revelation been given. N.249, 250.

67. Brute animals are actuated in no other way than by loves and the affections from these into which they have been created and afterwards born. Every animal is carried whither his affection and love draw it. As a result, animals are also in all items of knowledge which belong at all to their love. . . . Birds know how to build their nests, lay their eggs, brood upon them, hatch their young, and how to feed them, and this without any instruction, merely from love toward their offspring. In like manner they know what things to eat for food, and how to seek them. . . . All these items of knowledge are included in their loves, and dwell there from their first origin. They are born into them, for they are in the order of their nature into which they were created; and thereafter are actuated by a general influx from the spiritual world. If the human being were in the order into which he was created, namely in love to the neighbor, and in love to the Lord (for these loves are proper to the human being), he above all animals would be born not only into matters of knowledge, but also into all spiritual truths and celestial goods, and so into all wisdom and intelligence. For he can think of the Lord, and be united with Him in love, and thus be raised to what is Divine and eternal, as brute animals [1] cannot. In the case supposed, the human being would be guided solely by general influx from the Lord through the spiritual world. But as he is not born into order, but contrary to his order, he is therefore born into ignorance of all things; and for this reason it has been provided that he may afterward be re-born, and thus come into as much intelligence and wisdom as he receives of good,[2] and of truth through good, in freedom. A.6323.

[1] Recur to nn.9, 10.

[2] Truth lived up to (which is good) alone becomes intelligence and wisdom.

68. The man who does not receive spiritual life, i.e., who is not created anew by the Lord, cannot enter heaven. This the Lord

teaches in *John* iii.3: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." N.173.

69. A man can by no means of himself act from spiritual justice and fidelity. For while every one inherits from his parents a disposition to do what is just and good for the sake of himself and the world, no man inherits a disposition to do it for the sake [1] of what is good and just. Therefore only the man who worships the Lord and acts from Him when acting from himself, attains to spiritual charity, and becomes imbued [2] with it by the practice of it. T.423.

[1] Note how much the disinterested life is the spiritual life. *Cf.* nn. 30, 39; *Matthew* v.43-48.

[2] Always the teaching wants a man not only to do but to become charity. n.43, note 2.

70. It is evident from all reason that a man must be regenerated; for he is born into evils [1] of every kind from his parents, and these have their seat in his natural man, which in itself is diametrically opposed to the spiritual man. Yet he was born for heaven, and he does not come to heaven unless he becomes spiritual, and this he does by regeneration only. From this it necessarily follows that the natural man with its lusts [2] must be subdued, subjugated and inverted, and that otherwise man cannot approach a single step toward heaven, but lowers himself more and more into hell. Who does not see this, who believes that he was born into evils of every kind, and acknowledges that there are good and evil, and that the one of these is contrary to the other, and believes in a life after death, a hell and a heaven, that evils make hell and goods heaven? The natural man viewed in himself,[3] does not differ at all from beasts in nature; like them he is wild, but as to will; he differs from them in the possession of understanding. The understanding can be raised above the lusts of the will, and not only see but also moderate them. Consequently man can think from understanding and speak from thought, which beasts cannot do. Of what quality man is from birth, and of what quality he would be if he were not regenerated, may be seen from fierce animals of every kind; that he would be a tiger, a panther, a leopard, a wild boar, a scorpion, a tarantula, a viper, a crocodile, etc. Wherefore if he were not transformed by regeneration into a sheep, what would he be but a devil among devils in hell? Then if such men were not restrained by the laws of the kingdom, would they not from innate ferocity rush upon one another, and slaughter one another, or strip each other even of necessary cloth-

ing? How many of the human race are there who were not born satyrs, and priapi, and four-footed lizards? And who, among them all, does not, without regeneration, become an ape? External morality, which is learned for the sake of covering up their internals, makes this to be so. T.574.

[1] This must be understood to mean "tendencies to evil": see n. 63.
[2] Swedenborg uses this term broadly to mean evil affections and desires.
[3] This mental dissection the teaching often makes, "viewing man in himself," as he *would be* apart from Divine and heavenly influences.

71. The regeneration of the human being is not effected in a moment, but gradually, from the beginning to the end of life in the world; and is continued and perfected afterwards. T.610.

72. When a man is being regenerated, he is not regenerated rapidly but slowly. For all things which he had thought, intended and done from infancy, have added themselves to his life,[1] and have made it. They have also formed such a connection among themselves that one cannot be removed unless all are removed with it. For an evil man is an image of hell, and a good man an image of heaven; and evils and falsities with an evil man also have such a connection among themselves as exists among the infernal societies of which he is a part. Goods and truths, also, with a good man, have such a connection among themselves as exists among the heavenly societies of which he is a part.

Hence it is evident that evils and falsities with an evil man cannot be removed suddenly, but as far as goods and truths are implanted in their order and interiorly; for heaven with man removes hell in him. If this were done suddenly, the man would expire, for all the particulars which are in connection and form, would be disturbed, and violence would be done his life.

Regeneration or the implantation of the life of heaven in the human being commences in infancy, and continues even to the last period of his life in the world; and after that the work goes on forever to greater and greater perfection. A.9334.

[1] There is in this phrase the thought of the spirit as a substantial organism itself, organized to live life either aright or distorted. In any case, the life is a fabric which tends to hold together, as does the whole world of evil and disorder. and the world of right life.

73. Never could a man live—certainly not as a human being—unless he had something vital in himself, i.e., some innocence,[1] neighborly love, and mercy. This a man receives from the Lord in infancy and childhood. What he receives then is treasured up in him, and is called in the Word the remnant [2] or remains, which

are of the Lord alone in him, and they make it possible for him truly to be a man on reaching adult age. These states are the elements of his regeneration, and he is led into them; for the Lord works by means of them. These remains are also called the "living soul" [3] in all flesh. A.1050.

[1] 'Innocence' (as the Theological Works mean it) is the readiness to be led by truth, or not by self.

[2] The Scriptures (*Joel* ii.32, *Zephaniah* iii.13, *Isaiah* x.20) speak of the remnant in Israel, i.e., so much of the people as holds to the Lord, and is led by Him into their true destiny. The Theological Works find an analogy in the individual life, in the preservation of its best possibilities.

[3] *Genesis* ix.5 is under interpretation.

74. All states [1] of innocence from infancy onward, of love towards parents, brothers, teachers and friends; of charity to the neighbor, and also of mercy to the poor and needy; all states of goodness and truth, with their goods and truths, impressed on the memory, are preserved in a man by the Lord, and are stored up unconsciously to himself in his internal man, and are carefully kept from evils and falsities. They are all so preserved by the Lord [2] that not the smallest of them is lost. Every state from infancy even to extreme old age not only *remains* in the other life, but also recurs. Recurring,[3] these states are such as they were during a man's abode in the world. Not only goods and truths, stored up in the memory, remain and recur, but likewise all states of innocence and charity; and when states of evil and false recur, or of wickedness and phantasy,[4] these are attempered [5] by the former through the Divine operation of the Lord. A.561.

[1] Note the experiences of the spirit which are "remains."

[2] *Cf. Matthew* xviii.10.

[3] What a way of emphasizing that what one takes from life here is what he is. On this recurrence of states see T.766e and *Ezekiel* xviii.22, 24.

[4] The unreality of the thought in which the evil are is brought out by calling all their mental life "phantasy."

[5] *Ezekiel* xviii.22. 24.

75. The omnipotent God created the world from the order within Him,[1] i.e., into the order in which He is, and in accordance with which He rules; and He impressed upon the universe and on each and all things in it its own order, on bird and fish and worm, every tree and even blade of grass, on each its own order. . . . The laws of order enjoined on the human being [2] are that he should acquire for himself truths from the Word, and reflect on them naturally, and as far as he can, rationally, and thus acquire for himself a natural faith. The laws of order on the part of God then are, that He will draw nigh and fill these truths

with His Divine light, and thus fill the man's natural faith (which is mere knowledge and persuasion) with a Divine essence. In this and in no other way can faith become saving. It is the same with charity. But some particulars shall be mentioned briefly. In accordance with His laws, God is able to remit sins to a man only so far as the man, in accordance with his laws, refrains from them. God is able to regenerate a man spiritually only so far as the man, in accordance with his laws, regenerates himself naturally.[3] God is in the unceasing endeavour to regenerate man, and so save him; but this He cannot accomplish except as the man prepares himself as a receptacle, and thus levels the way and opens the door for God. T.73(2).

[1] The teaching always thinks of the creation as a living world and developing order.
[2] The human being has his part in realizing the intended order of things.
[3] This is an interesting way of putting man's part.

76. As one views the Two Tables of the Decalogue, it is plain that they are so conjoined that God from His table [1] looks to man, and that man in turn looks from his table to God. Thus the regard is reciprocal. God for His part never ceases to regard man, and to put into operation such things as are for his salvation; and if man receives and does the things in his table, reciprocal conjunction is effected, and the Lord's words to the lawyer will have come to pass, "This do, and thou shalt live." [2] T.287.

[1] The earlier commandments have to do with man's relation to God; the later, with man's relation to man.
[2] *Luke* x.28.

77. Every man who from natural is becoming spiritual undergoes two states. . . . In the first, which is called the state of reformation, man is in full liberty of acting according to the rational of his understanding; and in the second, which is the state of regeneration, he is in a similar liberty, but then he wills and acts, thinks and speaks, from a new love and a new intelligence which are from the Lord; for in the first state the understanding acts the first part, and the will the second; in the other the will acts the first, and the understanding the second; but still the understanding acts from the will, and not the will through the understanding. The conjunction of good and truth, of charity and faith, and of internal and external man, is not effected otherwise.

These two states are represented by various things in the universe. For they are according to Divine order, and Divine order fills all things, even to the minutest detail in the universe. The

first state is represented with every man by the state of his infancy and childhood, even to puberty, youth and early manhood, which is a state of humiliation before one's parents, and so of obedience, and of instructions from masters and ministers. But the other state is represented by the state of the same person when he becomes his own master, and freely exercises his own will and understanding, in which state he has control in his own house. . . . The Lord says, 'If the Son shall make you free, ye shall be free indeed.' *John* viii.36. T.105(2), 106.

78. During the process of man's regeneration, the truth, which is of faith, apparently precedes, and the good, which is of charity, apparently follows; but when man is regenerated, then the good, which is of charity, manifestly precedes, and the truth, which is of faith, manifestly follows. However, in the former case, it is only an appearance,[1] whereas in the latter it is essentially so. A.3995. (Research references: A.4245(2), 4928e.)

[1] The initiative, so far as man's consciousness is concerned, is his; in truth, it is the Lord's. Compare the thought of Hymn 388 in the Magnificat.

79. Reformation is effected in this order: A man must first fill his memory with knowledges[1] of good and truth, by which he is to acquire the light of reason. Especially must he learn that God is one, that the Lord is God of heaven and earth, that there is a heaven and a hell, that there is a life after death, and that the Word is holy.

Next he must learn what evils are sins, first from the Decalogue, and afterwards from the Word everywhere, and must come to see that they are sins against God, and that they therefore withhold and separate man from heaven, and condemn and sentence him to hell.

Consequently the first thing of reformation is to refrain from sins, shun them, and finally turn away from them. But to refrain from them, shun them and turn away from them, a man must pray to the Lord for help. He must shun them, also, because they are opposed to the Word, i.e., to the Lord, and so to heaven, and because in themselves they are infernal.

As far as a man thus shuns evils, and turns from them because they are sins, and thinks about heaven, and salvation and eternal life, so far he is adopted by the Lord, and united to heaven, and endowed with spiritual affection,[2] which is such that he not only wishes to know truths, but to understand and will and do them, too. So man is reformed by the Lord and becomes a new man, i.e.,

a regenerate human being, and an angel of heaven, and has heavenly love and life. E.837.

[1] The Latin has two words here, knowledge as so much information (*'scientia'*) and knowledge appreciated and understood (*'cognitio'*).
[2] Note the definition which follows.

80. The conjunction of God with man, and of man with God, is taught in the two Tables which were written with the finger of God, called the Tables of the Covenant. These Tables [1] obtain with all nations that have any religion. From the first Table they know that God is to be acknowledged, hallowed and worshipped. From the second table they know that a man is not to steal, either openly or by trickery, nor to commit adultery, nor to kill, whether by blow or hatred,[2] nor to bear false witness in a court of justice, or before the world, and further that he ought not to will those evils. From this Table a man knows the evils which he must shun, and in the measure that he knows them and shuns them, God conjoins him to Himself, and in turn from His Table gives man to acknowledge, hallow and worship Him. So, also, He gives him not to meditate evils, and, in so far as he does not will them, to know truths freely. E.1179.

[1] I.e., the precepts in them.
[2] *Cf. Matthew* v.21, 22.

81. He who would be saved, must confess his sins, and do repentance. *To confess sins* [1] is to know evils, to see them in oneself, to acknowledge them, to make oneself guilty and condemn oneself on account of them. Done before God, this is to confess sins. *To do repentance* is to desist from sins after one has thus confessed them and from a humble heart has besought forgiveness, and then to live a new life according to the precepts of charity and faith.

One who merely acknowledges generally that he is a sinner, making himself guilty of all evils, without examining himself, i.e., without seeing his sins, makes a confession, but not the confession of repentance. Inasmuch as he does not know his evils, he lives as before.

One who lives the life of charity and faith does repentance daily. He reflects upon the evils in him, acknowledges them, guards against them, and beseeches the Lord for help. For of oneself one continually lapses toward evil; but he is continually raised by the Lord and led to good.

Repentance of the mouth and not of the life is not repentance. Nor are sins pardoned on repentance of the mouth, but on re-

pentance of the life. Sins are pardoned man constantly by the Lord, for He is mercy itself; but still they adhere to man, however he supposes they have been remitted. Nor are they removed from him, save by a life according to the precepts of true faith. So far as he lives according to these precepts, sins are removed; and so far as they are removed, they are remitted.[2] N.159-165.

[1] Under this clause there is described what was discussed as 'self-examination' in the Outline, § 35.

[2] An evil which once has been active in one, is never ousted from one, but in any mastery of it is pushed back out of the active personality. In this conception of the removal of evil the teaching gives the radical meaning to the Gospel word for "forgive" or "pardon;" "remit" or "send back" is its equivalent. See Excerpt n.88.

82. When a man shuns evils as sins, he flees them because they are contrary to the Lord and to His Divine laws; and then he prays to the Lord for help and for power to resist them—a power which is never denied[1] when it is asked. By these two means a man is cleansed of evils. He cannot be cleansed of evils if he only looks to the Lord and prays. For, then, after he has prayed, he believes that he is quite without sins,[2] or that they have been forgiven, by which he understands that they are taken away. But then he still remains in them; and to remain in them means to increase them.[2] Nor are evils removed only by shunning them; for then the man looks to himself, and thereby strengthens the origin of evil, which was that he turned himself back from the Lord and turned to himself. C.146.

[1] *Matthew* vii.7, 8.

[2] Why?

83. Prayer, in itself considered, is speech with God. There is then some inward view of the objects of prayer, and answering to them something like an influx into the perception or thought. Thus there is a kind of opening of the man's interiors toward God, with a difference according to the man's state, and according to the nature of the object of the prayer. If one prays out of love and faith and only about and for things heavenly and spiritual,[1] then there appears in the prayer something like revelation, which shows itself in the affection of the suppliant, in hope, solace, or an inner gladness. A.2535.

[1] In view of what the spiritual life is, does this shut out prayer for things of our present existence?

84. Without moral struggle[1] no one is regenerated, and many spiritual wrestlings succeed one after another. For, since re-

generation has for its end that the life of the old man may die, and the new and heavenly life be planted, there will unfailingly be combat. The life of the old man resists, and is unwilling to be extinguished, and the life of the new man cannot enter, except where the life of the old has been extinguished. From this it is plain that there is combat, and ardent combat,[2] inasmuch as it is for life. A.8403.

[1] Swedenborg's word here is 'tentatio' or 'temptation' (so translated usually); but it means not what it does usually (incitement to evil), but combat with evil.

[2] In P.25 this combat when acute is called 'temptation,' but when it is a relatively quiet alteration of character 'fermentation.'

85. Very few are capable of knowing what is accomplished by temptations, and the combats of temptations. They are means whereby evils and falses are loosened and shaken off in a man, by which horror is excited for them, and the conscience not only formed but confirmed, and thus man is regenerated. For this reason those who are regenerated [1] are let into combats, and undergo temptations. This is effected in the other life, if not in the life of the body, with all capable of regeneration. The Lord's Church for this reason is called militant. A.1692.

[1] *James* i.2.

86. The Lord alone fights for man in temptations. If a man does not believe [1] this, and that the Lord alone conquers for him, he undergoes only an external temptation which does not conduce to his salvation. N.195.

[1] Genuine spiritual struggle implies that great issues are being worked out in the world under God, and that one casts his effort in on God's side, and also has His help.

87. When a man is regenerated, he becomes altogether another, and a new, man. While his appearance and his speech are the same, his mind is not. For his mind is then open toward heaven, and love for the Lord and charity to the neighbor dwell in it, together with faith. It is the mind which makes another and a new man. The change of state cannot be perceived in the man's body, but in his spirit. When the body is put off, his spirit appears and in altogether another form, too, if the man has been regenerated. For then it has the form of love and charity, with inexpressible beauty, in the place of the earlier form, which was one of hatred and cruelty, with a deformity also inexpressible. A.3212.

88. It is an error of the age to believe that evils have been separated, and even cast out, when they have been forgiven. It has been granted me to know from heaven that no evil into which a man is born and which he himself actually imbibes, is separated [1] from him, but is only removed so as not to appear. I formerly held [2] the belief that is held by most in the world, that when evils are forgiven, they are cast out, and are washed and wiped away as dirt is washed from the face by water. But this is not true of evils or sins. They all remain. And when after repentance they are forgiven, they are moved from the center to the sides; and then what is in the center, because it is directly under view, appears as in the light of day, and what is at the sides is in the shade, and sometimes as it were in the darkness of night. And as evils are not separated but only removed, *i.e.*, dismissed to the sides, and as man can pass from the center to the parts round about, it is possible for him to return to his evils which he had supposed had been cast out. For man is such that he can pass from one affection into another, and sometimes into an opposite one, thus from one center to another, his affection, so long as he is in it, making the center, for then he is in its delight and in its light. P.279.

[1] Psychology feels that no movement of life in us fails to leave its record in the total structure of our life; greed, for instance, gets written even on the face.

[2] The teachings which Swedenborg was called on to grasp and publish (n.4) often involved a radical change of thought on his part.

89. The heavenly *proprium* exists from the new will which is given by the Lord (to the regenerate), and differs from man's proprium in this: that they no longer respect themselves in each and all things they do, and learn and teach, but the neighbor, the public, the church, the kingdom of the Lord, and so the Lord Himself. The ends of life are what are changed; the ends of having regard to lower things, namely, the world and self, are removed, and the ends of having respect to higher things are substituted in their place. The ends of life are nothing else but man's life itself. For ends are the very will of man, and his very loves, inasmuch as what he loves he wills and regards as an end.

He who is gifted with a heavenly *proprium* is also in tranquillity and peace. For he trusts in the Lord, and believes that nothing of evil befalls him, and knows that lusts do not infest him. Moreover, one who is in heavenly *proprium* is in freedom, for to be led by the Lord is freedom.[1] He is led in good, from good, to good. It may be plain then that such a man is in blessedness and happi-

ness, for nothing disturbs,[2] nothing of self-love, thus nothing of enmity, of hatred, of revenge; nor anything of the love of the world, thus nothing of fraud, of fear, of restlessness. A.5660.

[1] *Psalm* cxix.145.
[2] *Psalm* cxix.165.

90. The human being is quite ignorant that he is governed by the Lord through angels and spirits, and that there are at least two spirits with a man, and two angels. Through the spirits a communication of the man with the world of spirits is effected, and through the angels, with heaven. As long as a man is not regenerated, he is governed quite otherwise than when he is regenerated. While unregenerated, there are evil spirits with him, who dominate him so fully that the angels, though present, can scarcely do more than guide him, so that he shall not hurl himself into the lowest evil, and bend him to some good—to some good by means of his own desires, indeed, and to some truth through even fallacies of sense. Then, through the spirits who are with him, he has communication with the world of spirits, but not so much with heaven, for the evil spirits rule with him, and the angels only avert their rule. When, however, a man is regenerated, then the angels rule and inspire in him all good and truth, and a horror and dread of evil and falsity. The angels lead the man indeed, but serve only as ministers, for it is the Lord alone, Who, by angels and spirits, governs man. A.50.

91. It is the same whether you say a spiritual man or a spiritual church. For a spiritual man is a church in particular and many are the church in general. Unless a man individually were a church, there could be no church [1] in general. An assembly in general is what, in common language, is called a church; but in order that there may be any church each one in that assembly must be a church individually, every general involving parts like itself. A.4292.

[1] This will be a body not humanly definable, like the 'assembly' next mentioned.

92. The church on earth is the foundation of heaven, for the influx of good and truth from the Lord through the heavens finally terminates in the goods and truths which are with the man of the church.[1] When therefore the man of the church is in such a perverted state as no longer to admit the influx of good and truth, the powers of the heavens are said [2] to be 'shaken.' It is therefore always provided by the Lord that something of the

church shall remain; and that when an old church perishes, a new one shall be inaugurated. A.4060.

[1] To be 'of the church' one must be party to the spiritual life realized in a community (this community existing, in the last analysis, in the Lord's sight alone). One is 'in the church' when one is within the tract or area where a certain religious growth is possible and provided for, in knowledge of the Lord, and in possession of the Scriptures. The two phrases should be carefully distinguished.
[2] *Matthew* xxiv.29.

93. There have been four churches on this earth since the day of creation; a first, to be called the Adamic, a second, to be called the Noachic, a third, the Israelitish, and a fourth, the Christian. After these four churches a new one will arise, which is to be truly Christian, foretold in *Daniel*[1] and in the *Apocalypse*,[1] and by the Lord Himself in the Evangelists,[2] and looked for by the Apostles.[3] *Coro.* Summary, I, VIII.

[1] On interpretation of these books in their spiritual sense.
[2] As in *Mark* xiii, the Lord's Return being for the purpose of reviving the spiritual life (*cf.* § 1).
[3] In that they expected Him to return.

94. The church and heaven are as one man from the Lord, the forms of which (called lower and higher organic forms, also interior and exterior) are made up of all who love uses by doing them. The uses themselves are what compose that Man, for it is a spiritual Man which does not consist of persons, but of the uses pertaining to persons. In this Man, however, are all persons who receive from the Lord the love of uses. These are they who do them for the neighbor's sake, for uses' sake, and for the Lord's sake. And since this Man is the Divine that goes forth from the Lord, and the Divine going forth is the Lord in the church and in heaven, it follows that they are all in the Lord. D.L.xiii.3.

95. By man in the most general sense is meant the whole human race. In a general sense the men of one kingdom taken together are meant; in a sense less general those of a single province of a kingdom; in a sense still less general those of a city; in a particular sense those of a household; and in an individual sense every man. In the Lord's view, the whole human race is as one man; all in a kingdom are as one man, also; likewise all in a province, all in a city, and all in a household. It is not the men themselves that are thus seen together, but the uses[1] in them. They who are[2] good uses, i.e, who perform uses from the Lord, when viewed together, are seen as a man perfect in form and beautiful. These

are such as perform uses for the sake of uses, i.e., love them because they are uses of the household, of the city, province, kingdom, or whole world. Those who perform uses, however, not for the uses' sake, but for the sake of themselves alone, or the world alone, likewise appear before the Lord as one human being, but as an imperfect and deformed man. From so much it can be seen that the Lord has regard to men in the world, to each according to his use, and to men in the mass according to uses united in the form of the human being. By uses are meant the uses of one's function, which are uses of his office, pursuit and occupation. In the Lord's sight these uses are, in very truth, good works. D.L.vi.14.

[1] The term means services, but has a broader meaning, of any and all useful activities, even to processes of nature. With respect to the human being, it also implies that the *spirit* of service is present. See the last sentences in the excerpt for a definition.
[2] *Cf.* on this way of speaking n.43, note 2.

96. Man is taught by the Lord by means of the Word, and by means of doctrine and preaching from the Word, and thus immediately by the Lord alone. The Word must needs be taught mediately through parents, teachers, preachers, books and especially the reading of it. Nevertheless it is not taught by these, but by the Lord [1] through them. Preachers know this, too, and say they speak not from themselves but from the spirit of God, and that all truth, like all good, is from God. They can indeed proclaim the Word, and bring it to the understanding of many, but not to any one's heart; and what is not in the heart perishes in the understanding; the 'heart' meaning man's love. Man is led and taught by the Lord alone, and is led and taught by Him immediately when this is done from the Word. P.171, 172.

[1] The Lord's spirit alone makes the Word fruitful. *Cf.* n.74.

97. Baptism was instituted for a sign that a man is of the church and for a memorial that he is to be regenerated. For the washing of baptism is no other than spiritual washing, which is regeneration. All regeneration is effected by the Lord through truths of faith and a life according to them. Baptism, accordingly, testifies that a man is of the Church and that he can be regenerated; for it is in the church that the Lord is acknowledged, Who regenerates man, and there the Word is, where are truths of faith, by which is regeneration. N.202, 203. The sign of the cross which a child [1] receives on the forehead and breast at baptism

is a sign of inauguration into the acknowledgment and worship of the Lord. T.682.

[1] The recognition given infant baptism in the Theological Works is confined to such incidental reference, but is clear, and complete. *Cf.* T.677 (2, 5).

98. The Holy Supper was instituted that by means of it there might be conjunction of the church [1] with heaven, and thus with the Lord. When one takes the bread, which is the Body, one is conjoined with the Lord by the good of love [2] to Him, from [3] Him; and when one takes the wine, which is the Blood, one is conjoined by the good of faith in Him, from Him. N.210, 213.

[1] Note that the church as a whole, not the individual communicant is in view.
[2] See n.60.
[3] Not only that right feeling, *e.g.*, is from the Lord, but it is so regarded and sought.

99. Two things ought to be in order among men, the things of heaven, and the things of the world. The things of heaven are called ecclesiastical things, and those of the world civil things. Order cannot be maintained without governors. Governors over the things among men which relate to heaven, or over ecclesiastical matters, are called priests, and their office the priesthood. With respect to priests, they ought to teach men the way to heaven, and also to lead them. They ought to teach according to the doctrine of their church derived from the Word, and they ought to lead them to live according to it. Priests who teach truths, and thereby lead to the good of life, and so to the Lord, are good shepherds of the sheep; but they who only teach, and do not lead to the good of life, and so to the Lord, are evil shepherds. Priests ought not to claim to themselves any power over the souls of men, for they do not know in what state the interiors of a human being are; still less ought they to claim the power of opening and shutting heaven, for that power belongs to the Lord alone. Dignity and honor ought to be paid priests on account of the sanctity of their office. The honor of an employment is not in the person, but is adjoined to him according to the dignity of the thing he administers. All personal honor is the honor of wisdom and the fear of the Lord. N.311, 312, 314, 315, 316, 317.

100. The human being has been so created that as to his inward being he can not die. For he can [1] believe in God, and also

love God, and thus be united to God in faith and love; and to be united to God is to live to eternity. N.223.

[1] Note that it is in this capacity of the human soul that immortality inheres; not in realization of the capacity.

101. Angels know nothing about death, or sickness, wherefore neither have they any idea of such things. When a man reads of death and sickness, therefore, they have an idea of the continuation of life and of resurrection, for when a man dies he only puts off what served him for use in the world, and enters on the life in which he had been as to his spirit. This is the thought that presents [1] itself to the angels when a man reads of dying and being sick. In like manner the idea of regeneration presents itself, inasmuch as this is resurrection into life, for the man had before been spiritually dead, and on regeneration became alive, and a son of resurrection. The human being that desires heaven even in the life of the body entertains no other thought about death, or the preceding sickness, than as being resurrection into life. For when he thinks about heaven, he withdraws himself from an idea of the body, especially when he is sick and draws near to death. Hence it is plain that the spiritual idea about the death of the body is about newness of life. As a result when resurrection or regeneration is the subject in heaven, and it is conveyed downwards, and determined into things of the world, it falls into things like these. A.6221.

[1] That is, in the Scriptures, in the inner reaches of which angelic thought is moving.

102. Those who think from an idea of space, as all in the world do, perceive no otherwise than that hell is far distant from man, and that heaven is so too. But the case is otherwise. Heaven and hell are near to man, yes, in man; hell in an evil man, and heaven in the good man. Moreover, after death every one comes into that hell or that heaven in which he has been while in the world. But his state is then changed. The hell which was not perceived in the world becomes perceptible then, and the heaven which was not perceived in the world becomes perceptible, the heaven full of all happiness, and the hell of all unhappiness. That heaven is within us, the Lord teaches in *Luke:* "The kingdom of God is within you" (xvii.21). A.8918(4).

103. Heaven is in the human being; and those who have heaven in them come into heaven. Heaven in the human being is to acknowledge the Divine, and to be led by the Divine. For the

first and chief thing of every religion is to acknowledge the Divine. H.319. Every angel receives the heaven which is around him according to the heaven which is in him. This shows plainly how much he is deceived who thinks that to come into heaven is only to be raised among angels, whatever he may be as to his interior life, and thus that heaven may be conferred on any one by an act of unconditioned mercy; when the truth is, that if heaven is not within a person, nothing of the heaven around him flows in and is received. H.54. Hence it is evident that the states of the interiors make heaven, and that heaven is within every one, and not outside him; as the Lord also teaches, when He says, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you" (*Luke* xvii.20, 21). H.33.

104. Evil in a man is hell within him (it is the same thing whether we speak of evil or hell). And since man is the cause of his own evil, he also brings himself into hell, and not the Lord. For the Lord is so far from bringing man into hell, that He delivers him from hell as far as a man does not will and love to be in his own evil. All a man's will and love remain with him after death. He who wills and loves evil in the world, wills and loves the same evil in the other life; and then he no longer suffers himself to be withdrawn from it. For a man who is in evil is bound to hell, and is actually there in spirit, and after death desires nothing more than to be where his evil is. H.547.

105. In general, whatever appears in heaven has precisely the same appearance as the things in our material world in its three kingdoms; and such things appear before the eyes of the angels in just the same way as the things of the three kingdoms appear before the eyes of men in the world. There appear there gold, silver, copper, tin, lead, stones precious and not precious, soil, lands, mountains, hills, valleys, waters, fountains, and other things of the mineral kingdom. There appear pleasure grounds, gardens, forests, fruit-trees of every kind, lawns, fields of grain, meadows filled with flowers, plants, and grasses of every kind; also things produced by these, like oils, wines, drinks from juices, and other things of the vegetable kingdom. There appear animals of the earth, birds of heaven, fishes of the sea, creeping things, and these of every kind, and so much like those on our earth that they cannot be distinguished. I have seen them, and could see no difference. Still there is this difference. The things seen in heaven are from a spiritual origin, but those seen in our world are from a material;

and things from a spiritual origin affect the senses of the angels because their senses are spiritual, as those from a material origin affect the senses of men because these are material. For spiritual things are homogeneous with spiritual beings, and material things with material beings. It is said they are from a spiritual origin, because they have their existence from the Divine that goes forth from the Lord as a sun; and the Divine which goes forth from the Lord as a sun is spiritual. For the sun there is not fire, but Divine love, which appears before the eyes of the angels as does the sun of the world before men's eyes; and whatever goes forth from the Divine love is Divine and spiritual. What proceeds appears in general as light, and is felt as heat; yet the light as well as the heat is spiritual. For the light is Divine wisdom, and is called Divine truth, and the heat is Divine love, and is called Divine good, consequently that light inwardly enlightens the understanding of the angels, and the heat inwardly fills the will of angels with the good of love. From that origin are all things which exist in heaven; and, as has been said, they appear in forms like those of our world with its three kingdoms. They appear so due to the order of creation, which is that when things pertaining to the wisdom of the angels, and to their love, come down into the lower sphere in which the angels are in respect of their bodies and bodily sensation they are manifested in such forms and types. The latter are correspondences. E.926.

106. When the body is no longer able to perform its functions in the natural world, the man is said to die. Still the human being does not die; he is only separated from the bodily part which was of use to him in the world. The man himself lives. He lives, because he is a human being by virtue not of the body but of the spirit; for it is the spirit in man which thinks; and thought together with affection makes the human being. It is plain, then, that when a man dies, he passes from one world into the other. . . . The spirit of a man after separation remains a while in the body, but not after the motion of the heart has entirely ceased. This takes place with a variation according to the diseased condition of which the man dies. As soon as the motion ceases, the man is resuscitated. This is done by the Lord alone. H.445, 447.

107. When a man passes from the natural world into the spiritual, he takes with him everything that belongs to him as a man except his earthly body. (This he leaves when he dies, nor does he ever resume it. N.225.) He is in a body as he was in the natural world; and to all appearance there is no difference. But

his body is spiritual, and is therefore separated or purified from things terrestrial. And when what is spiritual touches and sees what is spiritual, it is just the same as when what is natural touches and sees what is natural. . . . A human spirit also enjoys every sense, external and internal, which he enjoyed in the world. He sees as before, hears and speaks as before, smells and tastes as before, and feels when he is touched. He also longs, desires, craves, thinks, reflects, is stirred, loves, wills, as he did previously. . . . In a word, when a human being passes from the one life into the other, or from the one world into the other, it is as though he had passed from one place to another; and he carries with him all that he possesses in himself as a man. It cannot then be said that after death a man has lost anything that really belonged to him. He carries within him his natural memory,[1] too; for he retains all things whatsoever which he has heard, seen, read, learned, and thought in the world, from earliest infancy to the last of life. H.461.

[1] Though this falls inactive, except on occasion, H.355; it is the basis of one's life (see § 52).

108. After death every human being comes first into the world of spirits, which is midway between heaven and hell, and there passes through his own times and states, and is prepared, according to his life, either for heaven or for hell. As long as one stays in this world of spirits he is called a spirit. One raised up out of that world into heaven is called an angel, while he who is cast down into hell is called either a satan or a devil. But as long as these continue in the world of spirits, one who is preparing for heaven is called an angelic spirit, and one preparing for hell an infernal spirit. In the meantime an angelic spirit is united with heaven, an infernal spirit, with hell. All spirits in the world of spirits are closely related to men; because men, in respect to the interiors of their minds, are in like manner between heaven and hell, and through these spirits they communicate with heaven or with hell according to their life. The world of spirits[1] is one thing, and the spiritual world[1] another; the world of spirits has just been described. The spiritual world includes that world, and heaven, and hell. W.140.

[1] Note this distinction carefully. The whole excerpt is valuable for its explanation of terms used of the other world.

109. In the world of spirits there are vast numbers, for there all meet at first, and are explored and prepared. The time of

their stay in that world is not fixed; some only enter it, and soon are either taken into heaven or cast down into hell. Some remain only a few weeks, some several years, but not more than thirty. These differences in the time they remain depend on the correspondence or lack of correspondence of a man's exteriors with his interiors. H.426.

110. There are three states through which a human being passes after death, before he enters either heaven or hell. The first state is that of his outward nature and life; the second, that of his inward nature and life; and the third, one of preparation. A man passes through these states in the world of spirits.

The first state of a man after death is like his state in the world, for he is then similarly in things outward. His appearance is similar, and so are his speech, his mental habit, and his moral and civil life. As a result he does not know but that he is still in the world, unless he pays attention to things that meet his eye, and to what the angels told him at his resuscitation, that now he is a spirit. In this way one life is carried on into the other, and death is only the transition. H.491, 493.

When the first state is past, which is that of the outward nature and life, a spirit is admitted into the state of his inward will and thought, in which, when he was left to himself to think freely and unchecked, he had been in the world. Into this state he slips unawares, as he did in the world. When in this state, he is in himself, and in his very life. For to think freely from the affection properly one's own is the very life of man, and is the man.

When a spirit is in the state of his inward nature and life, it appears plainly what manner of man he had been in the world; for he acts then from his very self. A man who was inwardly in good in the world, then acts rationally and wisely—more wisely, in fact, than he did in the world; for he has been loosed from connection with the body, and so with worldly things, which caused obscurity, and, as it were, interposed a cloud. But a man who was in evil in the world, then acts foolishly and insanely—more insanely, too, than he did in the world, for now he is in freedom and not coerced. For when he lived in the world he was sane in his outward life, for so he gave the appearance of a rational man. When, therefore, his outward life is laid off, his insanities show themselves. H.502, 505.

The third state of a human being after death, i.e., of his spirit, is a state of instruction. This state is for those who enter heaven and become angels. . . . For one can be prepared for heaven

only by means of knowledges of good and truth, i.e., only by means of instruction, since one can know what spiritual good and truth are, and what evil and falsity, their opposites are, only by being taught. . . . Instruction is given by angels of many societies, especially those in the northern and southern quarters, because those angelic societies are in intelligence and wisdom from a knowledge of good and truth. . . . All teaching there is from doctrine drawn from the Word, and not from the Word apart[1] from doctrine. . . . Instruction in the heavens differs from instruction on earth in that knowledge is not committed to memory, but to life. For the memory of spirits is in their life, as they receive and imbibe everything that is in harmony with their life, and do not receive, still less imbibe, what is not in harmony. H.512 *et seqq.*

[1] *I.e.,* apart from some systematizing of what the Word says. *Cf.* n.187.

111. A man's life cannot [1] be changed after death, but remains such as it had been. For a man's spirit in its entirety is such as his love is; and internal love cannot be transmuted into heavenly, as they are opposite. This is meant by Abraham's words to the rich man in hell: 'There is a great gulf between you and us, so that they who wish to pass to you cannot, neither can they pass from thence to us' (*Luke* xvi.26); from which it is plain that they who come into hell remain there forever,[2] and that they who come into heaven remain there forever. N.239.

[1] Theoretically it can, but the teaching reports the result of observation. See the following excerpt.

[2] On the problem in Providence this presents see the Outline § 106. Can the indefinite persistence of perversion be put on a par with the eternity of good or of God?

112. After death there is granted to every man ample means of amending his life, if that be possible. All are taught and led by the Lord by means of angels; and as they are then conscious that they are living after death, and that there is a heaven and a hell, at first they are receptive of truths. But those who did not acknowledge God while they lived in the world and did not shun evils as sins soon weary of truths and withdraw; while those who acknowledged truths with the lips but not the heart are like the foolish virgins who had lamps but no oil, and who begged oil of others, and who went away and bought, and yet were not admitted to the wedding; from which it can be seen that the Divine Providence makes it possible for every one to be saved, and that man alone is responsible if he is not saved. P.328.

113. Every one's love constitutes his proper self after death. H.479.

114. Every human being has two memories [1] which are altogether distinct from each other—one exterior, which is proper to a man during his abode in the world, and the other interior, which belongs to him as a spiritual being, and is far more excellent than the exterior.

Whatever things a man hears, sees and is affected by, are, as to ideas and end, insinuated into his interior memory without his being aware of it; and there they remain so that not a single impression is lost, although the same things are obliterated in the exterior memory. The interior memory is such, therefore, that there are inscribed on it all the particular things, indeed the most particular which a man has at any time thought, spoken and done, yes, which have appeared to him in shadow, with the most minute circumstances, from his earliest infancy to extreme old age. The human being has the memory of all these things with him when he comes into the other life, and is successively brought into recollection of them. This is his book of life which is opened after death and according to which he is judged.

Man can hardly believe this, and yet it is most true. All the ends of his life which were to him hidden in obscurity, all that he had thought, spoken and done, as derived from those ends, are recorded, even to the most minute circumstance, in that Book, i.e., in the interior memory, and are made manifest before the angels, in a light as clear as day, whenever the Lord sees best to permit it. This has been shewn me at times, and evidenced by so much experience and an experience so varied, that there remains not the smallest doubt about it. A.2474.

[1] The memories are structures; the power of recollection is not meant. Relate the idea of two memories with what was said of the constitution of the human being, nn.11, 12.

115. It is an abiding truth that every man rises again after death into another life, and presents himself for judgment. This judgment, however, is circumstanced as follows: As soon as his bodily parts grow cold, which takes place after a few days, he is raised by the Lord at the hands of celestial angels who first are with him. If he is such that he cannot be with them, he is received by spiritual angels, and in turn afterwards by good spirits. For all who come into the other life, whoever they may be, are grateful and welcome new-comers. But as every one's desires follow him, he who has led a bad life cannot remain long with

angels and good spirits, but separates himself in turn from them, until at length he comes to spirits of a life conforming to the life he had led in the world. It seems to him then as though he were back in the life of the body: his present life being, in fact, a continuation of his past life. With this life his judgment commences. They who have led a bad life in process of time descend into hell; they who have led a good life, are by degrees raised by the Lord into heaven. A.2119.

116. It is not known in the world that before the evil are condemned and let down into hell they pass through many states. Instead it is believed that a man is either condemned or saved immediately, and that this is done without any definite procedure. But justice reigns there, and no one is condemned until he himself realizes by an inner conviction that he is in evil and that it is impossible for him to be in heaven. His evils are made clear to him, too, according to the Lord's words in *Luke:* 'There is nothing covered up that shall not be revealed; and hid, that shall not be known. Therefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chamber shall be proclaimed upon the housetops' (xii.2, 3). A.7795.

117. Hell consists of spirits who when they were men in the world denied God, acknowledged nature,[1] lived against Divine order, and loved evils and falsities, although for the appearance's sake this was not done openly; and this being so they were either insane with regard to truths, or despised them, or denied them, in heart if not with the lips. Hell consists of all such who have lived since the creation of the world. They are all called either devils or satans; those in whom love of self has predominated are called devils, and those in whom love of the world has predominated satans. E.1142.

[1] Took nature for god, or at least as the sum total of reality.

118. Self love and love of the world rule in the hells and also constitute them. Love to the Lord and for the neighbor rule in the heavens and constitute them. These loves are diametrically opposed. Self love consists in wishing well to oneself alone, and not to others except for the sake of oneself, not even to the Church, to one's country, or to any human society; also in doing good to them, but for one's reputation's sake, honor and glory. Unless he sees these in the services he renders others, he says in his heart, 'Of what use is it? Why should I do it? Of what advantage will

it be to me?' and he leaves it undone. His delight is only that of self-love. And because the delight which springs from a man's love makes his life, therefore his life is the life of self; and the life of self is life from man's proprium; and the proprium, viewed in itself,[1] is nothing but evil. Love of self is also of such a quality that as far as the reins are given it it rushes on until at length it desires to rule not only over the whole earth, but over the whole heaven, too, and over the Divine Himself, knowing no limit or end. H.554, 556, 559.

[1] See n.70. note 3.

119. The universe was a continuous work from its Creator even to outmost things, and being a work continuous from Him it depends on Him, Who is its common center, and is moved and governed by Him as a continuous, single chain. The question arose, 'Whence then is hell?' It was said, 'From the human being's freedom, without which he would not be a human being. By that freedom the human being severed that continuity in himself, and with this severance a separation took place, and the continuity which was in man from the beginning became like a chain or linked arrangement which fails when the upper links are shattered or torn apart and thenceforward hung by slender threads. This alienation was and is effected by the denial of God. D.W.e.

120. Evil spirits are punished because the fear of punishment is the only means of subduing their evils. Exhortation is of no avail, nor instruction, nor the fear of the law, nor loss of reputation, because they act now according to their own essential nature. N.509.

121. Evil spirits in this second state bring frequent and grievous punishment on themselves by plunging into evils of every kind. Every evil brings with it its own punishment, and therefore he who is in evil suffers the punishment appropriate to it. No one, however, suffers punishment for any evil which he has done in the world, but for the evil which he continues to do there. Yet it comes to the same thing, for after death every one returns to his own life and consequently to corresponding evils. H.509.

122. The torments of hell are not the stings of conscience, as some suppose. Those in hell have no conscience, and therefore cannot be tormented in that way. Those who have conscience are among the blessed. A.965.

123. After death one's life follows him, and he remains in the state which he had acquired by the whole course of his life in the world. Then one in evil is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good are taken from him, so that he remains in evil and falsity, which grow there up to the capacity to receive them which he has acquired in the world. But he is not allowed to pass beyond the acquired bounds. . . . After enduring punishments many times, he at last abstains from evil, not out of freedom, but by compulsion, the cupidity of doing evil remaining. This cupidity is kept in check, as has been said, by fears, which are external and compulsory means of amendment. This is the state of the evil in the other life. A.6977.

124. It is a law in the other life that no one shall become worse than he had been in the world. A.6559.

125. Heaven is in a human being, and those who have heaven in them come into heaven. Heaven in one is to acknowledge the Divine, and to be led by the Divine. . . . The heaven around one every angel receives according to the heaven which is in him. Unless heaven is within one, none of the heaven around flows in and is received.

Love to the Lord is the love regnant in the heavens, for there the Lord is loved above all things. The Lord is all in all there. He flows into all angels, and into each of them. He disposes them; He induces a likeness of Himself on them, and causes heaven to be where He is. Hence an angel is heaven in a least form; a society heaven in a larger form; and all the societies together are heaven in the largest form. H.319, 54, 58.

126. The angels taken collectively are called heaven, because they constitute heaven. Still it is the Divine proceeding[1] from the Lord which flows in with the angels and is received by them that makes heaven in general and in particular. The Divine proceeding from the Lord is the good of love[2] and the truth of faith.[2] So far, therefore, as they receive good and truth from the Lord, they are angels and are heaven.

Every one in heaven knows and believes, yes, perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but from the Divine, that is, from the Lord. . . . Since these things all proceed from the Lord, and the angels have heaven in them, it is evident that the Divine of the Lord makes heaven, and not the angels by virtue of anything of theirs. Hence it is that heaven in the Word is called

the Lord's habitation and His throne; and that the dwellers in it are said to be in the Lord. H.7, 8.

[1] 'Divine' is the noun; 'proceeding' the adjective.
[2] Give these terms the meaning we have learned to give them, and note the idea which results of the Divine of the Lord.

127. Heaven consists of two kingdoms, the celestial and the spiritual. The celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second. The good in which the celestial are principled is called celestial good, and that in which the spiritual are principled is called spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love to the neighbor. The union of these two kingdoms is effected by the good of charity to the neighbor. For the internal principle of those who are in the celestial kingdom is love to the Lord, and their external principle is charity to the neighbor, while of those in the spiritual kingdom the internal principle is charity to the neighbor, and their external principle faith thence derived. Hence it appears that the union of the two kingdoms is effected by charity to the neighbor. In that the celestial kingdom closes and from it the spiritual kingdom commences. Thus the ultimate principle of the one is the first of the other, and thus they take hold on each other mutually. A.5922(2). There are three heavens entirely distinct from each other, an inmost or third, a middle or second, and an outmost or first. H.29. Those in the lowest [1] heaven are either spiritual natural or celestial natural. The spiritual natural there belong to the spiritual kingdom of the Lord, the celestial natural to the celestial kingdom. The spiritual natural communicate, therefore, with the second heaven, and the celestial with the third heaven. E.449.

[1] In referring to the heavens in this way Swedenborg counts up from the world of spirits.

128. As there are infinite varieties in heaven, and no one company nor any one angel is exactly like another, there are in heaven general, specific and particular divisions. The general division is into two kingdoms, the specific into three heavens, and the particular into innumerable societies. H.20.

129. Those who are in genuine love to the Lord, so as to have a perception of that love, are in a higher degree of good and truth, and are in the inmost or third heaven, thus are nearest to the Lord, and are called celestial angels. Those who are in charity toward the neighbor, so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of

good and truth, and are in the inner or second heaven, and thus more remote from the Lord, and are called spiritual angels. But those who are in charity to the neighbor merely from an affection of truth, so as not to have any perception of charity itself toward the neighbor, except from the truth with which they are impressed, are in a still lower degree of good and truth, and in the outer or first heaven, and thus still more remote from the Lord, and are called good spirits. A.3691.

130. The immensity of the Lord's heaven is evident from many things. . . . especially from this, that heaven is from the human race, both from those born within the church and from those born without it;[1] thus it consists of all from the beginning of this earth who have lived a good life. . . . The immensity of the heaven of the Lord is also shown by this that all children, whether born within the church or outside it, are adopted by the Lord and become angels: and the number of these amounts to a fourth or fifth part of the whole human race on the earth. . . . Again, how immense the heaven of the Lord is can be seen from this that all the planets visible to the eye in our solar system are earths, and moreover that in the whole universe there are innumerable earths, all of them full of inhabitants. . . . Again, the immensity of heaven is shown in this, that heaven in its entire complex reflects a single human being, and corresponds to all things and each in a man, and that this correspondence can never be filled out, since it is a correspondence not only with each of the members, organs and viscera of the body in general, but also with each and all of the little viscera and little organs contained in these in every minutest particular, and even with each vessel and fiber; and not only with these but also with the organic substances that receive interiorly the influx of heaven, from which come man's interior activities that are serviceable to the operations of his mind. For everything which exists interiorly in a human being exists in forms which are substance,[2] for a thing that does not exist in a substance for its subject is nothing. . . . I have also been permitted to see the extent of the inhabited and also of the uninhabited[3] heaven; and the extent of the uninhabited heaven was seen to be so great that it could not be filled to eternity, even if there were many myriads of earths, and as great a multitude of men on each earth as on ours. H.415 et seqq.

[1] The teaching of the New Church has always thought that non-Christians are saved who live up to their lights. H.318.

[2] *Cf.* § 6. Outline.

[3] What can this mean? See § 57e.

131. It is worthy of mention—something wholly unknown in the world—that the states of good spirits and of angels are continually changing and perfecting, and that they are thereby raised up into the interiors of the province in which they are, and so into nobler functions. For there is in heaven a continual purification and, so to speak, a new creation. Yet the case is such that not to eternity can any angel arrive at absolute perfection. The Lord alone is perfect. In and from Him is all perfection. A.4803.

132. The people of heaven are continually advancing toward the springtime of life; and the more thousands of years they live, the more delightful and happy is the spring to which they attain. Women who have died old and worn out with age, and have lived in faith in the Lord and in charity to the neighbor, come, with the course of years, more and more into the flower of youth and early womanhood, and into a beauty exceeding every idea of beauty ever formed through sight. In a word, to grow old in heaven is to grow young. H.414.

133. Many suppose that children remain children in the other life, and that they are as children among the angels. The fact, however, is quite otherwise. Intelligence and wisdom make an angel, and these, as long as they are infants, children do not have. It is when they have become intelligent and wise that they become angels, and then they appear not as children but as adults; for they are no more of a childlike genius, but of an adult angelic genius. Intelligence and wisdom carry this with them. For understanding and judgment and life according thereto are what cause one to appear as an adult to himself and to others, as any one can see. H.340.

134. The angelic life consists in uses, and in doing good works of charity. Nothing is more delightful to the angels than to instruct and teach spirits, at their first coming into the spiritual world; also, to serve mankind by inspiring it with what is good, and by restraining the evil spirits attendant on it from passing their proper bounds. It is likewise the happiness of angels to raise up the dead to the life of eternity, and afterwards, if it be possible, and there be a capacity in the soul, to introduce it into heaven. From these offices they receive a delight which cannot be described. Thus they are images of the Lord, thus they love their neighbor more than themselves, and thus heaven is heaven to them. A.454.

135. There is an unceasing influx out of the spiritual world into the natural world. One who does not know that there is a

spiritual world, or that it is distinct from the natural, as what is prior is distinct from what is subsequent, or as cause is from the thing caused, can have no knowledge of this influx. For this reason men who have written on the origin of plants and animals could only ascribe that origin to nature, or, if to God, then in the sense that God implanted in nature from the beginning a power to produce things—not knowing that no power has been implanted in nature, since nature, in herself, is dead, and contributes no more to the production of these things than, for instance, a tool does to the work of a mechanic, the tool acting only as it is continually moved. It is the spiritual, deriving its origin from the sun where the Lord is, and proceeding to the outmosts of nature, that produces the forms of plants and animals, exhibiting the marvels that exist in both, and filling the forms with matters from the earth, that they may become fixed and enduring. But as it is now known that there is a spiritual world, and that the spiritual is from the spiritual sun, in which the Lord is and which is from the Lord, and that the spiritual is what impels nature to act, as what is living impels what is dead, also that like things exist in the spiritual world as in the natural, it can now be seen that plants and animals have had their existence only from the Lord through that world, and through that world they have perpetual existence. Thus there is unceasing influx from the spiritual world into the natural. . . . Noxious things are produced on earth through influx from hell, by the same law of permissions whereby the evils themselves from hell flow in with men. W.340.

136. The mind of a man is his spirit which lives after death. A man's spirit is constantly in company with spirits like himself in the spiritual world. Man does not know that in respect to his mind he is in the midst of spirits, because the spirits with whom he is in company in that world, think and speak spiritually. The spirit of man, however, while in the material body, thinks and speaks naturally; and spiritual thought and speech cannot be understood, nor perceived, by the natural human being; nor the reverse. Hence, too, it is that spirits cannot be seen. Yet when a man's spirit is in society with spirits in their world, then he is in spiritual thought and speech with them, too, because his inner mind is spiritual, but the outer natural. Wherefore by his inner nature he communicates with them, and by his outer being with men. By this communication a man perceives and thinks analytically. If there were no such communication, the human being would no more think than a beast, nor any differently from a

beast. Indeed, were all commerce with spirits cut off, a man would die instantly. T.475.

137. Many believe that the human being can be taught by the Lord through spirits who speak with him. They who believe so, and attempt this communication, do not know, however, that it is attended with danger to their souls. While a man is living in the world, he is in the midst of spirits as to his spirit. Spirits do not know they are wtih the man, however, nor does he know that he is with spirits. But as soon as spirits begin to speak with a man, they come out of their spiritual state into the man's natural state. Then they know they are with man, and they unite themselves to the thoughts of his affection, and they speak with him from those thoughts. Thence it is that the spirit speaking is in the same things as the man, whether these things be true or false. These he stirs up, and through his affection, united to the man's, strongly confirms them. All this shows the danger in which a man is who speaks with spirits, or who manifestly perceives their operation. Of the nature of this affection, good or bad, a man is ignorant, also with what others he is associated. If his is a pride of self-intelligence, the spirit favors every thought from that source. Likewise there is the favoring of principles which are inflamed with the fire which those have who are not in truths from any genuine affection for them. Whenever from a like affection a spirit favors a man's thoughts or principles, then the former leads the latter, as the blind lead the blind, until both fall into the ditch.

It is otherwise with those whom the Lord leads. He leads those who love and will truths from Him. Such are enlightened when they read the Word, for there the Lord is, and He speaks with every one according to the latter's apprehension. When these hear speech from spirits, as sometimes they do, they are not taught, but are led, and this so prudently that the man is still left to himself. For every man is led through affections by the Lord, and he thinks from these freely as if of himself. Were it otherwise, a man could not be reformed, nor could be be enlightened. E.1182, 1183.

138. It is believed in the world that from the light of nature, thus without revelation, one can know the several things which relate to religion, as that there is a God, that He is to be worshipped, and also that He is to be loved, likewise that the human being will live after death, and several other things which depend on these; and yet they are things derived from self-intelligence. But I have been instructed by much experience that of himself

the human being knows nothing at all about Divine things, and about things that have to do with celestial and spiritual life, without revelation. For man is born into the evils of the love of self and of the world, which are such as to preclude influx from heaven, and to open influx from hell, thus such as to blind a man and incline him to deny the existence of the Divine, of heaven and hell, and of a life after death. A.8944.

139. Since, therefore, the human being lives after death, and even to eternity; and since a life awaits him in accord with his love and faith; it follows that the Divine being, out of love for the human race, has revealed such things as may lead to that life and conduce to man's salvation. What He has revealed, is the Word with us. N.251.

140. The Word has existed at all times, but not the Word which we have to-day. There was another Word in the most ancient church which was before the flood; another in the ancient church which was after the flood; then in the Jewish Church the Word written by Moses and the prophets; and finally, in the new church, the Word written by the evangelists. A Word has existed at all times because the communication of heaven with earth is by the Word, and because the Word deals with good and truth, by which the human being may live happy to eternity, and therefore in the internal sense it treats of the Lord alone, inasmuch as all good and truth are from Him. A.2895.

141. The Word in the most ancient church, which was before the flood, was not a written Word, but was revealed to every one of the Church. For they were celestial men, consequently in the perception of good and truth as the angels are, with whom they also had companionship. Thus they had the Word inscribed on their hearts. And as they were celestial and had companionship with angels, whatever they saw and were sensible of was to them representative of things celestial and spiritual, which are in the Lord's kingdom. They saw worldly things and terrestrial, of course, with the eyes, or grasped them through some other sense, but from and by them they thought of things celestial and spiritual. Only in this way[1] were they able to discourse with angels, for things heavenly and spiritual which pertain to the angels, coming to the human being fall into such things as concern man in the world. That all things in the world represent and signify things which are in the heavens, has been shown heretofore from the first chapter of Genesis to the present chapter. Hence came repre-

sentatives and significatives, which, when communication with the angels began to cease, were collected by those meant by Enoch, as was signified by these words, *Genesis* v.24, "Enoch walked with God, and he was not, for God took him." A.2896.

[1] *Cf.* "Coronis" 52; they did not transcend their this-world consciousness.

142. The Word in the ancient church, which was after the flood, was derived (from the work of those meant by Enoch). The men of this church, being spiritual, not celestial men, knew,[1] but did not perceive [1] what was involved in representatives [2] and significatives.[2] As these involved Divine things, they were put to use, especially in Divine worship, and this with the intent that they might have communication with heaven (for, as was observed, all things that exist in the world represent and signify things in heaven). They also had a written Word,[3] which consisted of the historical, and the prophetic, like the Word of the Old Testament, but that Word was lost [4] in process of time. The historical portion was called 'The Wars of Jehovah,' and the prophetic 'Enunciations,' as appears from Moses, *Numbers* xxi.14, 27, where they are cited. The historical portion was written in the prophetic style, and for the most part was "made-up history" like *Genesis* from chapter i to xi, as is plain from what is quoted thence in Moses; where are these words: "Therefore it is said in the Book of the Wars of Jehovah, Vaheb in Supha, and the rivers of Arnon, and the course of the rivers, which inclined to the dwelling of Ar, and leans on the border of Moab" (*Numbers* xxi.14, 15). The prophetic portion was composed like the prophetic part of the Old Testament, as is plain, too, from what is quoted thence by Moses, where are these words: "Therefore say the Enunciations (or the prophetic enunciators), Come to Heshbon! The city of Sihon shall be built and strengthened, because a fire has gone forth from Heshbon, a flame from the city of Sihon, it has devoured Ar of Moab, the lords of the high places of Arnon. Woe to you, Moab! You are lost, O people of Chemosh! He has given his sons that escaped, and his daughters into captivity to Sihon king of the Amorite. And we have shot at them, Heshbon has perished even to Dibon, and we have laid waste even to Nopha, which is to Medeba" (*Numbers* xxi.27-30). That this prophetic portion involves heavenly arcana, like that of the Old Testament, is very manifest, not only from the consideration that these things were transcribed by Moses, and that they applied to the state of things then treated of, but from this, too, that one reads nearly the same words in *Jeremiah,* inserted in the prophecies of that book, in which

it must be very plain from what has been said concerning the internal sense of the Word, there are contained as many heavenly arcana as there are words. The passage is this: "A fire went forth from Heshbon, and a flame from between Sihon, and devoured the corner of Moab, and the crown of the heads of the sons of tumult. Woe to you, Moab! the people of Chemosh perish, because your sons are taken into captivity, and your daughters" (xlviii.45, 46). Hence it is evident that that Word also had an internal sense. A.2897.

That they had a prophetic Word, which in the internal sense treated of the Lord, and of His kingdom, may appear not only from the considerations above, but also from the prophetic utterances of Balaam, who was of Syria, of which in Moses, *Numbers* xxiii.7, 8, 9, 10, and 18 to 25; xxiv.3-10, and 15-25. These are delivered in a style similar to the other prophetic parts of the Word, and manifestly predict the Lord's coming in these words: "I see Him, and not now, I behold Him, and not nigh; a star shall come forth from Jacob, and a scepter shall arise out of Israel, and shall break the corners of Moab, and shall destroy all the sons of Sheth" (xxiv.17). These prophetic utterances are also called Enunciations, for the expression is the same (xxiii.7, 18; xxiv.3, 15, 20). A.2898.

[1] The things known remained the same; it was the *manner* of apprehension which changed.
[2] On these terms see Excerpt n.165, note.
[3] What was first mentioned was oral tradition.
[4] On the Ancient Word see S.102, 103, R.11.

143. A Word succeeded later in the Jewish Church. It was written in like manner by representatives and significatives, to the intent that it might contain an internal sense understood in heaven, and that thus there might be communication by the Word, and the Lord's kingdom in the heavens be united with His kingdom on earth. Unless all things in the Word were representative, and unless all expressions used were significative of Divine things having to do with the Lord, the Word would not be Divine. As this is so, it could not possibly be written in any other style, for by this style, and no other, human things and expressions correspond with heavenly things and ideas, as to the smallest jot and tittle. It follows that if the Word be read even by a child, the Divine things in it are perceived by the angels. A.2899.

144. In regard to the Word of the New Testament, which is in the Evangelists, inasmuch as the Lord spoke from the essential

Divine, therefore also each and all things He said were representative and significative of the heavenly things of His kingdom and church. A.2900.

145. That all things that are real have come into existence and do come into existence through the Divine truth which is from the Lord, and thus through the Word, is a secret that has not yet been disclosed. It is believed that by this is meant that all things have been created by God's saying and commanding as a king in his kingdom. It is not this however that is meant by all things having been made and created through the Word, but it is the Divine truth[1] that proceeds from Divine good, i.e., from the Lord, from which all things have come into existence and do come into existence. The Divine truth proceeding from the Divine good is the veriest reality and the veriest essential in the universe, and it is this that makes and creates. Scarcely anyone has any other idea of the Divine truth than as of a word which issues from the mouth of a speaker and is dispersed in the air. This idea of the Divine truth has produced the opinion that by the 'Word' is meant only a command, thus that all things were made merely by command, and thus not from any real thing which has proceeded from the Divine of the Lord. As already said, however, the Divine truth proceeding from the Lord, is the veriest reality and essential, from which are all things, and the forms of good and truth. A.5272(2).

[1] The teaching speaks of the Divine as it is in itself as Divine Good, and of the Divine as it goes forth as Divine Truth.

146. All goods and truths that are in the heavens are from Divine truth which proceeds from the Lord's Divine good. As received by the angels in the Lord's celestial kingdom this Divine good is called 'celestial good;' but in the spiritual kingdom, as received by angels there, it is called 'spiritual good.' For howsoever Divine truth proceeding from the Lord's Divine good is called truth, it is nevertheless good.[1] It is called truth because it appears in the heavens, and before the external sight of the angels there, as light; for light there is Divine truth. But the heat in this light, which is the good of love, makes it to be good. The case is similar with man. When truth of faith proceeds from good of charity (as it does when a man has been regenerated), it then appears as good, which is called 'spiritual good,' as a result; for the being of truth is good, and truth is the form of good. From this it can be seen why one finds it so difficult to distinguish between thinking and

willing. Yet they are distinct, like truth and good. . . . Moreover all the good with a man is formed by means of truth; for good flows in by an internal way from the Lord, and truth enters by an external way; and they enter into a marriage in the internal man. . . . The external way by which truth enters is through hearing and sight into understanding. The internal way by which good enters from the Lord is through the inmost nature into the will. A.9995.

[1] See note to preceding excerpt; in the Divine which goes forth there are both good and truth, though it is called Divine truth.

147. In brief the Word is Divine truth itself, which gives wisdom to angels and enlightens men. E.1066.

148. Inasmuch as Divine truth, which is the Word, in its descent into the world from the Lord, has passed through the three heavens, it has become accommodated to each heaven, and lastly to men in the world also. As a result there are four senses in the Word, one outside of the other from the highest heaven down to the world, or one within the other from the world up to the highest heaven. These four senses are called the celestial, spiritual, natural from the celestial and spiritual, and the merely natural. This last is for the world, the next for the lowest heaven, the spiritual for the second heaven, and the celestial for the third. These four senses differ so greatly from one another that when one is exhibited beside the other no connection can be recognized. Yet they make one when one follows the other. For one follows the other as effect from cause, or what is subsequent from what precedes; consequently as an effect represents its cause, and corresponds to its cause, so a subsequent sense corresponds to a preceding; and thus it is that through correspondence all the senses make one. E.1066.

149. Truth Divine is not of one degree but of many. In the first degree, and in the second also, Divine truth is what proceeds immediately from the Lord; this is above angelic understanding. But truth Divine in the third degree is such as is in the inmost heaven; this is such that it cannot be apprehended in the least by man. Truth Divine in the fourth degree is such as is in the middle or second heaven; neither is this intelligible to the human being. But truth Divine in the fifth degree is such as is in the lowest or first heaven; this can be perceived in some small measure by man provided he is enlightened. Still it is such that a great part of it cannot be expressed by human words, and when it falls

into the ideas, it produces the faculty of perceiving and believing that the case is so. But truth Divine in the sixth degree is such as is with man, accommodated to his perception; thus it is the sense of the letter of the Word. A.8443.

150. In its inmosts the Sacred Scripture is no other than God, i.e., the Divine which proceeds from God. . . . In its derivatives this is accommodated to the perception of angels and men. In these it is Divine likewise, but in another form, in which this Divine is called "celestial," "spiritual" and "natural." These are no other than coverings of God. Still the Divine, which is inmost, and is covered with such things as are accommodated to the perception of angels and men, shines forth, like light through crystalline forms, but variously, according to the state of mind which a man has formed for himself, either from God or from self. In the sight of a man who has formed the state of his mind from God, the Sacred Scripture is like a mirror in which he sees God—each in his own way. Truths which he learns from the Word, and which become a part of him by a life according to them compose that mirror. The Sacred Scripture is the fulness of God. T.6.

151. The Word is the Divine truth proceeding from the Lord, which in its origin is Divine, and in its progress through the heavens, in the inmost heaven is celestial, in the second or middle is spiritual, in the first or lowest is spiritual natural, and in the world is natural and worldly, such as it is in the sense of the letter which is for man. Hence it is evident that this latter sense, which is the last in order, contains in it the spiritual and celestial senses, and inmostly the Divine itself. A.9407.

Research reference, 8920.

152. There is in the Word a spiritual sense hitherto unknown. Who does not acknowledge and assent when it is asserted that, as the Word is Divine, it must be spiritual in its bosom? Still who as yet has known what this spiritual is, and where it is stored up in the Word? The Word is spiritual in its bosom because it came down from Jehovah the Lord, and passed through the angelic heavens; and in its descent the Divine itself (in itself ineffable and imperceptible) became level with the perceptions of angels and finally with the perception of men. Hence the Word has a spiritual sense, which is within the natural as the soul is in man, or as the thought of the understanding is in speech, or an affection of the will in action. T.193.

153. It is the same with every particular of the Word in its sense of the letter. Inasmuch as this is its outmost sense, it is natural, and is adapted to the comprehension of the sensuous man, thus of children and the simple. Most things in it, therefore, are appearances of truth, and unless these are seen from a spiritual, i.e., from an enlightened understanding, they become falsities; for in that case they are taken to be actually true, and not true merely in appearance. It is otherwise when they are perceived understandingly and spiritually; then all things of the Word become true, and in the sense of the letter true to appearance.

It can be seen from this how innumerable things in the Word become falsified [1] and adulterated [1]—as that God tempts, that He is angry, that He does evil, and that He casts into hell; likewise, that at the last judgment the Lord is to come in the clouds of heaven,[2] that the sun and moon will then withdraw their light, and the stars fall from heaven; and that the earth and the universe will perish, and a new creation of all things take place; with other things that are truths of the sense of the letter of the Word, but which become falsities if they are not perceived from an enlightened understanding. E.719.

[1] These terms refer to the action on Scripture of a mistaken view of life, and of a perverted will, respectively.

[2] One can appreciate that such language as this is figurative; the spiritual sense carries it farther and makes it symbolic.

154. In talking with good spirits I have taken the occasion to remark that many things in the Word, and more than one would conceive, are spoken according to appearances, and according to the fallacies of the senses, as where it is said that Jehovah is filled with wrath, anger and fury against the wicked, that He rejoices to destroy them and blot them out, yes, that He slays them. But these modes of speaking were used to the intent that persuasions and evil lusts might not be broken but bent. For to speak otherwise than man conceives whose thoughts are derived from appearances, fallacies and persuasions would have been to sow seed in the water, and to say what would instantly be rejected. Nevertheless those forms of speech may serve as common vessels for containing things spiritual and celestial, for it can be insinuated by them that all things are from the Lord, afterwards, that the Lord tolerates, but all evil is from diabolical spirits, next, that the Lord provides and disposes that evils may be turned into goods, and finally, that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends, and becomes spiritual, then celestial, and finally Divine. A.1874.

155. The case in this respect is like that of a parent, who, in teaching his children, explains all things according to their genius and capacities, although he himself thinks from an interior or deeper ground. Otherwise it would be teaching what would not be learned, or like casting seed on a rock. It is the same with angels who in the other life instruct the simple in heart and who, notwithstanding their being in heavenly and spiritual wisdom, still do not raise themselves above the comprehension of those whom they teach, but speak simply with them, rising by degrees as the instruction proceeds. For if they were to speak from angelic wisdom, the simple would not comprehend them at all, and consequently they would not be led to truths and goods of faith. It would be the same had the Lord not taught in the Word in a rational manner according to man's comprehension. Still in its internal sense the Word is raised to the understanding of the angels, though in the highest elevation, in which it is presented to the angels, it is infinitely beneath what is Divine. A.2533.

156. The doctrine of genuine[1] truth can also be drawn in full from the literal sense of the Word. For the Word in this sense is like a person clothed, whose face and hands are bare. All that concerns man's life, is bare; the rest is clothed. S.55.

[1] As distinguished from truth put as it appeared to too low a moral standard, for instance.

157. The Word is wonderful in this respect, that it is Divine as to every iota. For every single expression corresponds to some spiritual reality, which may be said to be stored up in it. The case herein is this: each and all things in the natural world have a correspondence with things of the spiritual world; and the Word is so written that the expressions in it, in their series, involve a series of spiritual verities which appear only to the man who has acquainted himself with correspondences. In this lies the Divine in the Word, and from this the Word is spiritual, as it is called. A.10633.

158. 'And behold a ladder set on the earth, and its head reaching to heaven: and behold the angels of God ascending and descending on it. And behold Jehovah standing above it.' The ladder set between earth and heaven, or between the lowest and the highest, signifies communication. In the original tongue the term ladder is derived from an expression which signifies a path or way, and a path or way is predicated of truth. By a ladder, therefore, one extremity of which is set on the earth, while the

other reaches to heaven, is signified the communication of truth which is in the lowest place with truth which is in the highest, indeed with inmost good and truth, such as are in heaven, and from which heaven itself is an ascent as it were from what is lowest, and afterward, when the order is inverted, a descent, and is the order of man's regeneration. The arcanum which lies concealed in the internal sense of these words is, that all goods and truths descend from the Lord, and ascend to Him, for the human being is so created that the Divine things of the Lord may descend through him even to the last things of nature, and from the last things of nature may ascend to Him, so that the human being might be a medium uniting the Divine with the world of nature, and uniting the world of nature with the Divine, that thus, through man, as through the uniting medium, the very ultimate of nature might live from the Divine, which would be the case [1] had man lived according to Divine order. A.3699-3702.

[1] The Word is such a medium, meant to restore the order which has been disturbed. Also *cf. John* i.51.

159. Let the ten Words . . . serve for illustration. The literal sense is that parents are to be honored, that murder is not to be committed, nor adultery, nor theft, nor the rest. The internal sense, however, is that the Lord is to be worshipped, that no one is to be held in hatred, that truth is not to be falsified, and that one must not claim to himself what is the Lord's. This is the understanding of these four precepts of the Decalog in heaven, and of the rest, too, in like manner. For they know no other Father in the heavens but the Lord, therefore by the command that parents be honored they understand that the Lord is to be worshipped. Neither do they know what killing is in the heavens, for they live forever, but instead of killing they understand holding in hatred, and harming the spiritual life of any one. Neither do they know in the heavens what it is to commit adultery, and instead of that they understand what corresponds to it, namely, the falsification of truth. Instead of stealing they perceive taking anything from the Lord, and claiming it to themselves—like good and truth. Such is that Law, and also the whole Word in heaven, or in the internal sense. Indeed, it is still deeper, for most of what is thought and said in the heavens does not fall into words of human speech, for in the heavens one has a spiritual world and not a natural. The things of the spiritual world transcend those of the natural, as things immaterial do those material. Yet as material things correspond to immaterial, the latter may be ex-

pressed by the material, thus by natural speech, but not spiritual. For spiritual speech is not a speech of material words, but of spiritual, which are ideas modified into words in the spiritual atmosphere, and are re-presented by variations of heavenly light, which light in itself is nothing but Divine intelligence and wisdom proceeding from the Lord. A.7089.

160. The whole natural world corresponds to the spiritual world, not only in general, but in detail. Whatever comes forth, therefore, in the natural world from the spiritual, is called correspondential. The world of nature comes forth and subsists from the spiritual world as an effect does from its efficient cause. H.89.

161. What is Divine presents itself in the world in what corresponds. The Word is therefore written wholly in correspondences. Therefore the Lord, too, speaking as He did from the Divine, spoke in correspondences. For what is Divine falls into such things in nature as correspond to Divine things, which then contain these, called celestial and spiritual, in their bosom. S.20.

162. The natural man cannot be convinced that the Word is Divine truth itself, in which there is Divine wisdom, and Divine life. For such a man estimates it by its style, and does not perceive these contents in it. The style of the Word, however, is the Divine style itself, with which no other style is comparable, however sublime and excellent it may seem. The style of the Word is such that there is holiness in every sentence and in every word, and in some places even in the letters, and thereby the Word unites man with the Lord and opens heaven. T.191.

163. There are in general four different styles in the Word. The first is that of the Most Ancient Church. Their way of expressing themselves was such that, when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which were represented. Accordingly they not only expressed themselves by means of representatives, but also reduced them to a certain historical series, as it were, that they might be more vivid, and this was in the highest degree delightful to them. These representatives are called by David "dark sayings of old" (*Psalm* lxxviii.2-4). The second style is the historical, in the books of Moses from the time of Abram on, and in Joshua, Judges, Samuel and Kings; in which historical events are quite as they are set forth [1] in the sense of the letter; but still each and all

things contain things entirely different in the internal sense. The third is the prophetic which sprang from the style of the Most Ancient Church; but it is not continuous and, as it were, historical, like the most ancient, but is disconnected and scarcely at all intelligible[2] except in the internal sense, in which are the profoundest arcana, which follow one another, connected in beautiful order, and having regard to the external and internal man, to many states of the Church, to heaven itself, and in inmost things, to the Lord. The fourth is that of the Psalms of David, which is intermediate between the prophetic style and common speech. There, under the person of David as king, in the internal sense the Lord is treated of. A.66.

[1] This means not accurate relation but that actual events are set down. *Cf.* Excerpt n.164.

[2] The messages of the Prophets have become plain and stirring to Bible study in the last one hundred years.

164. As regards the histories, they are all true historically, except those in the early chapters of Genesis, which are 'composed histories.' Though they are true historically, they still have an internal sense, and in that sense, like the prophecies, treat solely of the Lord. They treat of heaven and the church, too, and of what belongs to them; but as these are from the Lord, through them they look to the Lord, and hence are the Word. The historic events are all representative,[1] and every word by which they are described is significative.[1] That the historic events are representative, is evident from what has been explained thus far about Abraham, and will be evident from what is to be explained, by the Divine mercy of the Lord, respecting Isaac, Jacob and his twelve sons; and in regard to Egypt, the sojourning of the people in the desert, their entrance into the land of Canaan, etc. That every word by which they are described is significative, is also manifest from what has been shown, as that the names signify things—for example, Egypt outward knowledge, Asshur the reason, Ephraim the intellectual, Tyre inward knowledges, Zion the celestial church, Jerusalem the spiritual, etc. And the same has been shown of the words, as that king signifies truth, priest good, and that all others have their respective internal significance—as kingdom, city, house, nation, people, garden, vineyard, oliveyard, gold, silver, brass, iron, birds, beasts, bread, wine, oil, morning, day, light; and this constantly, in the historical books as well as in the prophetic, though they were written by various individuals, and at different times—a constancy that would not exist if the Word had not come down from heaven. From this it may be

known that there is an internal sense in the Word; and also from this, that the Divine Word cannot treat of mere men, like Abraham, Isaac, Jacob and their posterity (which was the worst of nations), of their kings, their wives, sons, and daughters; of harlots, plunderings, and such things, which considered in themselves, are not even worthy to be named in the Word, except that by them are represented and signified such things as are in the Lord's kingdom: these are worthy of the Word. A.2607.

[1] The terms 'correspondence,' 'significative' and 'representative' are distinguishable from two points of view. From the point of view taken here *any object in the true order of nature* is a correspondence; *an event* or *person* who has come (perhaps arbitrarily) to stand for a spiritual reality, is a 'representative,' while *words* used of a situation so represented are 'significative' (See A.665(2) in addition to present excerpt). From another point of view (the manner of entering on the spiritual meaning of anything correspondential) we have the terms 'perceptive,' 'significative' and 'representative' in that order. When the correspondence is intuitively recognized we have a 'perceptive'; when intellectually grasped a 'significative'; when not appreciated a 'representative' (see A.1416e).

165. The books of the Word are all those which have the internal sense; but those which have it not are not the Word. The Books of the Word in the Old Testament are the five books of Moses, the book of *Joshua*, the book of *Judges*, the two books of *Samuel*, the two books of *Kings*, the *Psalms* of David, the Prophets, *Isaiah, Jeremiah,* the *Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi:* and in the New Testament, the four Evangelists, *Matthew, Mark, Luke* and *John,* and the Apocalypse. A.10325.

166. In the Evangelists are the words of the Lord Himself, all which contain in them a spiritual sense, by which immediate communication with heaven is given; but, in the writings of the Apostles, there is not such a sense. Notwithstanding they are useful books for the Church. E.815.

167. The spiritual sense is not the sense which shines forth from the sense of the letter of the Word when one is studying it and interpreting it to confirm a dogma of the church. That may be called the literal and ecclesiastical sense of the Word. The spiritual sense is not apparent [1] in the sense of the letter. It is interiorly within it, as the soul is in the body, as the thought of the understanding is in the eyes, or the love's affection in the face. It is that sense chiefly that makes the Word spiritual, not only for

men but for angels also; and therefore by means of that sense the Word has communication with heaven. T.194.

[1] True generally, but see A.2225, and following excerpt.

168. The internal sense is not only that sense which is concealed in the external sense, but is also that which results from a number of passages of the sense of the letter rightly collated, and which is discerned by those who are enlightened by the Lord in respect to their intellectual. For the enlightened intellectual discriminates between apparent truths and genuine, especially between falsities and truths, although it does not judge about real truths in themselves. But the intellectual cannot be enlightened unless it is believed that love to the Lord and charity to the neighbor are the principal and essential things of the church. One who proceeds from the acknowledgment of these provided he himself is in them, sees innumerable truths; nay, he sees very many secrets disclosed to him, and this from interior acknowledgment, according to the degree of his enlightenment from the Lord. A.7233.

169. The sense of the Word is circumstanced in accordance with the heavens. The highest sense of the Word, in which the subject dealt with is the Lord, is for the inmost or third heaven. Its internal sense, in which the subject dealt with is the Lord's kingdom, is for the middle or second heaven. The lower [1] sense of the Word, in which the internal sense is determined to the nation that is named, is for the lowest or first heaven. The lowest or literal is for the human being while still in this world, who is nevertheless of such a nature that the interior sense and even the internal and the highest sense can be communicated to him. For the human being has communication with the three heavens, for he is created in the image of the three heavens, so that when he lives in love to the Lord and charity to the neighbor, he is a heaven in the least form. Hence it is that the Lord's kingdom is within one, as the Lord Himself teaches in *Luke:* "Behold, the kingdom of God is within you" (xvii.21). A.4279.

[1] Later in this number called the 'internal historical sense.'

170. In order to remove all doubt as to the character of the Word, the Lord has revealed to me the Word's internal sense. In its essence this sense is spiritual, and in relation to the external sense, which is natural, is as soul is to body. This sense is the spirit which gives life to the letter. It can therefore bear witness

to the Divinity and holiness of the Word, and convince even the natural man, if he is willing to be convinced. S.4.

171. Without the spiritual sense who would know what is signified by all things of the tabernacle, like the ark, the mercy-seat, the cherubim, the lampstand, the altar of incense, the bread of faces on the table, and the veils and curtains? Without the spiritual sense who would know what is signified by Aaron's holy garments, by his coat, cloak, ephod, the urim and thummim, his mitre and other things? Without the spiritual sense who would know what is signified by all that was commanded about burnt-offerings, sacrifices, meat-offerings and drink-offerings? and also about sabbaths and feasts? The truth is that not the least command concerning them but signified something of the Lord, heaven and the church. S.16.

172. The knowledge of correspondences, by which the spiritual sense of the Word is had, has been revealed at this day because Divine truths of the Church are being brought to light now, and it is of these that the spiritual sense consists. When these truths are in man the sense of the letter cannot be perverted. For the sense of the letter may be turned in any direction.[1] If to what is false, its inward holiness perishes, and with it its external holiness; turned to what its true, its holiness remains. That the spiritual sense would be opened at this time is meant by John's seeing heaven opened and then a white horse; also by his seeing and hearing an angel standing in the sun calling all to the great supper (*Revelation* xix.11-18). That this sense would not, however, be recognized for a long time, is meant by the beast and the kings of the earth being about to make war with Him Who sat on the white horse (xix.19); also by the dragon's persecuting the woman who brought forth the man-child, even to the wilderness, where he cast water like a flood out of his mouth to overwhelm her (xii.13-17). T.207.

[1] Especially by the motives in going to it. See Excerpt n.153.

173. We read in many places that the Lord will come in the clouds of heaven (as in *Matthew* xvii.5, xxiv.30, xxvi.64; *Mark* xiv.61, 62; *Luke* ix.34, 35; xxi.27; *Apocalypse* i.7, xiv.14, *Daniel* vii.13). No one has known hitherto what is meant by the 'clouds of heaven.' Men have believed that the Lord would appear in them in person. The 'clouds of heaven' mean the Word in the sense of the letter, and the 'glory' and 'power' in which He is then to come (*Matthew* xxiv.30) mean the spiritual sense of

the Word, hitherto hidden. No one has as yet had the least conjecture that there is a spiritual sense in the Word, such as this sense is in itself. But as the Lord has now opened to me the spiritual sense of the Word, and has given me to be associated with angels and spirits, in their world as one of them, it is disclosed that a 'cloud of heaven' means the Word in the natural sense, and 'glory' the Word in the spiritual sense, and 'power' the Lord's power through the Word. . . . In order that the Lord might be present with me continually, He has unfolded to me the spiritual sense of His Word, wherein is Divine truth in its very light, and it is in this light that He is continually present. His presence in the Word is by means of the spiritual sense and in no other way. Through the light of this sense He passes into the obscurity of the literal sense, which is like what takes place when the light of the sun in day-time is passing through an intervening cloud. The sense of the letter of the Word is like a cloud, and the spiritual sense is the glory, the Lord Himself being the sun from which the light comes, and so He is the Word. T.776, 780.

174. The spiritual sense of the Word will be imparted from now on only to one who is in genuine truths from the Lord. For no one can see the spiritual sense except from the Lord alone, nor unless he is in genuine truths from Him. For the spiritual sense of the Word treats solely of the Lord and His kingdom; and is the sense in which His angels are in heaven, for it is His Divine truth there. S.26.

175. The sense of the letter of the Word is the basis, the containant, and the support of its spiritual and celestial senses. . . . There are three [1] senses in the Word. The celestial is its first, the spiritual sense its middle sense, and the natural sense its lowest sense. From this a rational man may infer that the first of the Word, which is celestial, passes through the middle, which is spiritual, into the lowest which is natural; and thus that its lowest is the basis. Furthermore that the first of the Word, which is celestial, is in its middle, which is spiritual, and through this in the lowest, which is natural, and that as a result the lowest which is natural and is the sense of the letter, is the containant. Being basis [2] and containant [2] the sense of the letter is foundation,[2] too. . . . It follows that without the sense of the letter the Word would be like a palace without a foundation, and thus like a palace in the air, and not on the earth, which would be but the phantom of a palace, that would vanish away. . . . So would it be with the heavens where angels are, without the world where men are.

The human race is the basis, containant and foundation of the heavens; and the Word is among men and in them. For all the heavens have been discriminated into two kingdoms, called the celestial and the spiritual; these two are founded on a natural kingdom, in which men are. So therefore is it with the Word which is among men and in men.[3] S.27, 31, 33, 34.

[1] The internal historical sense of Excerpt n.169 is not being counted.
[2] For help with the point of each of these terms, E.356(5), 1088(4).
[3] Note that the Word which is the substructure of the heavenly world is not a book, but the truth in the minds and lives of men here.

176. There are pairs of expressions [1] in the Word which appear to be repetitions of the same thing; like 'waste and solitude,' 'foe and enemy,' 'sin and iniquity,' 'anger and wrath,' 'nation and people,' 'joy and gladness,' 'mourning and weeping.' While these expressions appear synonymous, they are not, 'waste,' 'foe,' 'sin,' 'anger,' 'nation,' 'joy,' and 'mourning' being predicated in the spiritual sense of good, and 'solitude,' 'enemy,' etc., of truth—or of their opposites, evil and the false. S.84.

[1] So of the names 'Jehovah' and 'God.' T.253, A.3921.

177. Divine truth is in its fulness, in its holiness, and in its power in the sense of the letter of the Word. For the two prior or interior senses, called the spiritual and celestial, are together in the natural sense, which is the sense of the letter. . . . There is in heaven and in this world a successive order and a simultaneous. In successive order one thing succeeds and follows another from highest to lowest, but in simultaneous order one thing is next to another from inmost to outmost. Successive order is like a column with successive parts from the top to the bottom, but simultaneous order is like a connected structure with successive circumferences from center to surface. . . . Apply this to the Word. Celestial, spiritual and natural proceed from the Lord in successive order, and in the last are in simultaneous order. In this way it is that celestial and spiritual senses are simultaneously in the natural. This comprehended, it may be seen how the natural sense of the Word—which is the sense of the letter—is the basis, containant, and foundation of its spiritual and celestial senses; and how in the sense of the letter of the Word Divine good and Divine truth are in their fulness, holiness and power.

It is evident from all this that the Word in the sense of the letter is the very Word itself. For within this sense there are spirit and life, the spiritual sense being its spirit and the celestial its life. This is what the Lord says: "The words that I speak

unto you are spirit and they are life" (*John* vi.63). The Lord spoke His words before the world, and in the natural sense.[1] The spiritual sense and the celestial sense without the natural sense which is the sense of the letter are not the Word; for without it they are like spirit and life without a body, and like a palace without a foundation. S.37, 38, 39.

[1] Note where this places the emphasis in the saying quoted.

178. 'Ye have seen that I have talked with you from heaven.' This means that all things of the Word are by influx from the Divine through heaven, as is evident from the signification of speaking or talking from heaven, on the part of Jehovah to those of the church (who are meant by the sons of Israel), for that speech means truth Divine or the Word from the Divine through heaven. For what Jehovah speaks is Divine truth, thus the Word which is in the church, and what He speaks passes through heaven. It should be known that heaven is not in any certain and fixed place, thus not, according to the common opinion, on high, but is where the Divine is, thus with every one and in every one who is in charity and faith. For charity and faith are heaven, for they are from the Divine, and the angels dwell in them, too. That heaven is where the Divine is, i.e., where the Lord is, is plain from this that Mount Sinai, from which the Lord spoke, is called heaven here, from which is Divine truth. All things of the Word are signified, because Jehovah or the Lord began [1] then to reveal the Word which was to serve the human race for doctrine and life, first by Moses and afterward by the prophets.[2] That they might know, therefore, that the Word was from the Divine through heaven, the Lord Himself willed to come down and with a living voice proclaim the Ten Commandments, and thus show that what was to follow of the law, i.e., of the Word, was in like manner by influx from the Divine through heaven. A.8931.

[1] The Ten Commandments are spoken of as the first-fruits of the Word: T.283.

[2] Swedenborg uses this word as the Hebrews did, meaning the earlier spokesmen for Jehovah—like the authors of *Joshua*, etc.—as well as such prophets as Isaiah.

179. I have been told how the Lord spoke with the prophets [1] by whom the Word was given. He did not speak with them as He did with the ancients, by an influx into their interiors, but through spirits who were sent to them, whom He filled with His look, and thus inspired the words which they dictated to the prophets; so that it was not influx,[2] but dictation. As the words

came forth directly from the Lord, each one of them was filled with the Divine and contains within it an internal sense, which is such that the angels of heaven understand the words in a heavenly and spiritual sense while men understand them in a natural sense. Thus has the Lord conjoined heaven and the world by means of the Word.

How the Lord fills spirits with the Divine by His look has also been made clear. A spirit that has been filled with the Divine by the Lord knows no otherwise than that He is the Lord, and that it is the Divine which is speaking; and this continues until he has finished speaking. Then he perceives and acknowledges that he is a spirit, and that he spoke from the Lord and not from himself. Because this was the state of the spirits who spoke with the prophets they said it was Jehovah that spoke. The spirits even called themselves Jehovah, as may be seen from the prophetic and historical parts of the Word. H.254.

[1] See note 2, preceding excerpt.

[2] It was not influx in the sense that it was influx and more—a form of influx which did not rest with imparting light ("influx into the interiors") but which communicated idea or conviction so explicity that it was grasped only as it took words in the prophet. For in each case the words were the prophet's, not only Hebrew, but his diction and manner of thought.

180. All revelation is either from speech with angels through whom the Lord speaks, or from perception. . . . It is to be known that those in good and thence in truth, and especially those in good of love to the Lord, have revelation from perception; whereas those not in good and thence in truth can indeed have revelations, yet not from perception, but by a living voice heard in them, and thus by angels from the Lord. This revelation is external,[1] but the former internal. Angels, particularly the celestial, have revelation from perception, as had also the men of the Most Ancient Church, and some, too, of the Ancient Church, but scarcely any one to-day; whereas very many, even those who have not been in good, have had revelations from speech without perception, and also by visions and dreams. Such were most of the revelations of the prophets in the Jewish Church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception,[2] they were merely verbal or visual revelations without perception of what they signified. For genuine perception comes from heaven through the Lord, and affects the intellect spiritually, and leads it perceptibly to think as the thing is, with an inward assent the source of which it is ignorant of. It supposes

that it is in itself, and that it flows from the connection of things; whereas it is a dictate through heaven from the the Lord, flowing into the interiors of the thought, concerning things above the natural and sensuous, i.e., concerning things of the spiritual world and heaven. A.5121.

[1] Relatively; obviously, it takes place *in* one.

[2] The perception referred to in the Excerpt is a *kind* of perception, the intuition of a sound and undisordered love of the good. Here it also means perception of spiritual meanings. Perception of the force and meaning of their messages (in the ordinary sense of perception) of course the prophets had.

181. The Divine truth proceeding from the Lord, to be heard and perceived, must pass to the human being by mediations. The lowest mediation is by the spirit who is with the human being, who either flows into his thought, or speaks by a living voice.[1] A.6996.

[1] This is also influx but, as noted at Excerpt 179, it does not stop with thought and suggestion, but sounds in words.

182. The precepts given by Moses, after the people came into the land (of Canaan) were enriched by the prophets[1] and then by King David, and at length by Solomon after the Temple was built, as is evident from the books of the *Judges,* of *Samuel* and of *Kings.* Coro. 52.

[1] See note 2, Excerpt n.178.

183. By means of the sense of the letter of the Word there is union with the Lord and association with angels. There is union with the Lord by means of the Word because the Word treats solely of Him, and the Lord is consequently its all in all, and is called the Word. The union is in the sense of the letter because in that sense the Word is in its fulness, holiness and power. The union is not apparent to the man, but is in the affection of truth, and in his perception of truth, thus in the man's love for truth and faith in it. There is association with the angels of heaven by means of the sense of the letter because the spiritual and celestial senses are in it, and the angels are in these senses, the angels of the spiritual kingdom in the Word's spiritual sense, and those of the celestial kingdom in the celestial sense. These senses are evolved from the Word's natural sense which is the sense of the letter while a true man is in it. The evolution is instantaneous; consequently so is the association. We may illustrate by an example how from the natural sense in which the Word is with men, the spiritual angels draw forth their own sense, and the celestial theirs. Take as an example (some) com-

mandments of the Decalog: 'Honor thy father and thy mother.' By 'father and mother' a man understands his father and mother on earth, and all who stand in their place, and by to 'honor' he understands to hold in honor and obey them. But a spiritual angel understands the Lord by 'father' and the church by 'mother,' and by to 'honor' he understands to love. A celestial angel understands the Lord's Divine love by 'father' and His Divine wisdom by 'mother,' and by to honor to do what is good from Him. 'Thou shalt not steal.' By to 'steal' a man understands to steal, defraud, or under any pretext take from his neighbor his goods. A spiritual angel understands to deprive others of their truths of faith and goods of charity by means of falsities and evils. And a celestial angel understands to attribute to himself what is the Lord's, and to claim for himself His righteousness and merit. Wonderful to say, the angels draw out their senses without knowing what the man is thinking about, and yet the thoughts of the angels and of men make a one by correspondences, like end, cause and effect. Moreover ends are actually in the celestial kingdom, causes in the spiritual, and effects in the natural kingdom. This conjunction by means of correspondences is such from creation. This then is the source of man's association with angels by means of the Word. S.62, 63, 67.

184. If faith in the Word perishes, man cannot live spiritually, for man has spiritual life through faith derived from the Word. A.9033.

185. In passing through the three heavens from the Lord to men in the world, Divine truth is written and made the Word in each heaven. The Word is therefore the union of the heavens with one another, and of the heavens with the church in the world. Hence there flows in from the Lord through the heavens a holy Divine with the man who acknowledges the Divine in the Lord and the holy in the Word, when he reads it. Such a man can be instructed and can draw wisdom from the Word as from the Lord Himself or from heaven itself, in the measure that he loves it, and thus can be nourished with the same food as the angels are fed with, and in which there is life, according to these words of the Lord: 'The words that I speak to you, are spirit, and life'; 'The water which I will give you shall be a well of water springing up into eternal life'; 'Man does not live by bread alone, but by every word which proceeds from the mouth of God'; 'Labor for the food . . . which abides to eternal life, which the Son of man will give you.' Such is the Word. E.1074.

186. There can be no conjunction with heaven unless there is somewhere on earth a Church where the Word is and the Lord is known by it. It is sufficient that there be a church where the Word is, even though it should consist of few relatively. The Lord is present by it, nevertheless, in the whole world. The light is greatest where those are who have the Word. Thence it extends itself as from a center out to the last periphery. Thence comes the enlightenment of nations and peoples outside the Church, too, by the Word. S.104, 106.

187. Doctrine [1] should be drawn from the sense of the letter of the Word, and be confirmed by it. For there and not elsewhere the Lord is present with man, and enlightens him and teaches him the truths of the church. Moreover the Lord never operates anything except in what is full, and the Word is in its fulness in the sense of the letter. . . . This is why doctrine should be drawn from the sense of the letter. By means of doctrine the Word not only becomes intelligible, but also shines as it were with light, for without doctrine it is not understood, and is like a lampstand without a lamp. The Lord says, 'Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged' (*Matthew* vii.1, 2; *Luke* vi.37). Without doctrine this might be cited to confirm the notion that it is not to be said of what is evil that it is evil, thus that an evil person is not to be judged to be evil; yet according to doctrine it is lawful to judge, but justly; for the Lord says, 'Judge righteous judgment' (*John* vii.24). By means of doctrine therefore the Word is understood, and is like a lampstand with a lighted lamp. The man then sees more than he had seen before, and also understands the things he had not understood before. S.53, 51, 54.

[1] Swedenborg offers a simple idea of doctrine: "That which is to be believed and done."

188. Every one within the church first procures to himself the truths which are of faith from doctrinals, and also ought so to procure them, for he is not yet endowed with the judgment to enable him to see them for himself from the Word. In this case, however, truths are nothing but knowledges. But when he is able to view them from his own judgment, if he does not consult the Word to the intent that he may thence see whether they be true, they remain with him as knowledges. But if he consults the Word from the affection and the end of knowing truths, then, when he has found them, he procures to himself those things which are of

faith from the genuine Fountain; and in such case the truths are appropriated to him from the Divine. A.5402.

189. He who does not know the arcana of heaven can but believe that the Word is supported without doctrine from it; for he supposes that the Word in the letter, or the literal sense of the Word, is doctrine itself.[1] But be it known that all the doctrine of the church must be from the Word, and that doctrine from any other source than the Word is not doctrine in which there is anything of the church, still less anything of heaven. But doctrine must be collected [1] from the Word, and when it is collected, the man must be in enlightenment from the Lord; he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world. These are they who are enlightened in the Word when they read it, and who see truth, and from it make doctrine for themselves. The reason of this is that such communicate with heaven, thus with the Lord; and being enlightened by the Lord in this way they are led to see the truths of the Word such as they are in heaven; for the Lord inflows through heaven into their understandings; for it is the man's interior understanding which is enlightened. And at the same time the Lord flows in with faith, by means of the co-operation of the new will, whose nature it is to be affected with truth for the sake of truth. From all this it can now be seen how the doctrine of good and truth is given man by the Lord.

That this doctrine supports the Word in respect to its literal or external sense, is plain to every one who reflects. For every one in the church who thinks from doctrine sees truths in the Word from his doctrine and according thereto, and explains those which do not coincide with it; and those which seem to be opposed to it he passes by as though he did not see or understand them; that all do so, even heretics, is known. But they who are in the genuine doctrine of truth from the Word, and in enlightenment when they read the Word, see everywhere truths that agree, and nothing whatever that is opposed. For they do not dwell on what is said therein according to appearances, and according to the common apprehension of men, because they know that if the appearances are unfolded, and as it were unswathed, the truth is laid bare. Nor are they led astray by falsities from the fallacies of the senses . . . ; nor by falsities from the loves of self and the world, as is the case with those meant by 'Babel.' As none of these can be enlightened, they hatch out from the external sense alone a doctrine in favor of their loves, and add thereto many things of their own;

whereby the Word is by no means upheld, but falls. Be it known that the internal sense of the Word contains the genuine doctrine of the church. A.9424(2, 3).

[1] It has been an old practice to pick up an isolated statement from Scripture and make it the doctrine on the subject. These passages indicate Swedenborg's departure from that use of the Scriptures. He brings together all said on a subject and gathers the teaching from the whole.

190. It might be believed that the doctrine of genuine truth could be procured by means of the spiritual sense of the Word which is to be had through a knowledge of correspondences. But doctrine is not procured by means of that sense, but is only lighted up, and corroborated. For, as has been said, no one comes into the spiritual sense of the Word by means of correspondences unless he is first in genuine truths from doctrine. If a man is not first in genuine truths he may falsify the Word by means of some correspondences with which he is acquainted, by connecting them up and interpreting them so as to confirm what clings to his mind from a pre-conceived principle. The spiritual sense, moreover, is given one only by the Lord, and is guarded by Him as heaven is, for heaven is in it. It is of first importance therefore for a man to study the Word in the sense of the letter; from this alone is doctrine had. S.56.

191. That the Lord is the Word, because the Word is from Him, and He is in it, is evident in *John:* 'In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life, and the life was the light of men; the Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth' (i.1, 4, 14; see also *Revelation* xix.11, 13, 16). And as the Lord is the Word, He is doctrine too; for there is no other doctrine which is itself Divine. A.2533.

192. At the present day many believe that when it is said of the Lord that He fulfilled the law, the meaning is that He fulfilled all the commandments of the Decalog, and thus became righteousness, and also justified men of this world through this article of faith. This is not meant, however, but that the Lord fulfilled all things written concerning Him in the Law and the Prophets, i.e., in Scripture, throughout, for this treats solely of Him. The reason why many have believed differently, is that they have not examined Scripture and seen what is meant by 'the Law' there. The Law there means, in a restricted sense, the ten commandments

of the Decalog; in a wider sense all things written by Moses in the five books; and in the widest sense, all things of the Word. . . . That the whole Word was written about the Lord, and that He came into the world to fulfil it, He also taught His disciples before His departure, in these words: 'Jesus said to His disciples, O fools, and slow of heart to believe all that the prophets have spoken. Ought not the Christ to suffer these things, and to enter on His glory? And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself.' *Luke* xxiv.25-27. 'Jesus said to His disciples, These are the words which I spoke to you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me.' *Luke* xxiv.44. That in the world the Lord fulfilled all things of the Word, even to the veriest singulars in it, is evident from these His own words: 'Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all things be accomplished' (*Matthew* v.18). From these passages it may now be seen clearly that by its being said that the Lord fulfilled all things of the law is not meant that He fulfilled all the commandments of the Decalog, but that He fulfilled all things of the Word. L.8, 11.

193. The idea of God enters into all things of the church, of religion and of worship. Theological matters have their seat above all others in the human mind; and supreme therein is the idea of God. Consequently if that is false, all things which follow derive from the source from which they flow either that they are false, or have been falsified. For that which is supreme, which is also the inmost, forms the very essence of its sequences; and the essence, as a soul, forms its sequences into a body after its own image, and when such a soul of error in its descent lights upon truths, it infects them also with its own blemish and error. B.40.

194. How important it is to have a just idea of God may appear from this, that the idea of God makes the inmost of thought with all who have any religion, for all things of religion and of worship regard God. And as God is universally and particularly in all things of religion and of worship, therefore, unless there is a just idea of God, there can be no communication with the heavens. Hence it is that in the spiritual world every nation [1] is allotted its place according to its idea of God as a Man [2]; for in that idea, and in no other, is an idea of the Lord.[3] That the state of a man's life after death is according to the idea of God confirmed in him,

is evident from the opposite, namely, that the denial of God makes hell, and, in the Christian world,[4] the denial of the Divinity of the Lord. W.13.

[1] The teaching thinks of national genius as immortal, as it does of a nation as a unit in spirit before the Lord (see n.96).
[2] To be explained § 101.
[3] As God in the fulness of a Divine Humanity.
[4] Where God has presented Himself in Jesus Christ, higher insight can be expected.

195. By an interior enlightenment a rational[1] man perceives, as soon as he hears it, that God is One; that He is omnipresent; that all good is from Him: also that all things have relation to good and truth: and that all good is from good itself, and all truth from truth itself. Man perceives these things and other like things interiorly in himself when he hears them; and he has this perception because he has a rationality that is in the light of heaven, which gives enlightenment. P.168.

[1] To the teaching the instinctive ideas named are part of a sound and undisordered mind.

196. In the whole world there is not found a nation possessed of religion and sound reason, which does not acknowledge that there is a God and that He is one. For in consequence of a Divine influx into the souls[1] of men, there is in every man an internal dictate, that God is, and that He is One. There are men, nevertheless, who deny God, who acknowledge nature instead of God, who worship several gods, and even some who worship images for gods, for the reason that they have obstructed the interiors of their reason or understanding with worldly and corporeal matters, and have thereby obliterated their primitive or infantile conception of God, and at the same time have banished religion from their breasts, and cast it behind their backs. T.9.

[1] This means that innermost soul of which in §§ 5, 6.

197. In every religion it is acknowledged that God is omnipresent and omniscient. So men pray to God that He will hear, and see, and have mercy; which they would not do unless they believed in His omnipresence and omniscience. This belief is from an influx out of heaven into those that have any religion, for it does not come into question from religion itself whether it is a fact or how it comes about. At this day, however natural men have multiplied, especially in the Christian world, and these see nothing of God; and do not believe unless they see (if they

say they believe it is either from civility or in blind knowledge, or from hypocrisy); and yet they have the ability to see. E.1216(2).

198. The truths which are to be of faith, indeed, flow in by the hearing, and so are implanted in the mind, thus below the soul.[1] But by these truths one is only disposed for receiving the influx from God through the soul; and as the disposition is, such is the reception, and such the transformation of natural faith into spiritual faith. . . . The faith of God enters man by a prior way, which is from the soul into the higher parts of the understanding; but knowledges concerning God enter by a posterior way, because they are drawn by the understanding through the senses of the body from the revealed Word. A meeting of the influxes takes place in the midst of the understanding. There natural faith, which is only persuasion, becomes spiritual, which is real acknowledgment. Thus the human understanding is like an exchange, in which the change is made. T.8, 11.

[1] Again, of what is called the "inmost" in man (§§ 5, 6).

199. God is One, and Infinite. The true quality of the Infinite does not appear; for the human mind, however highly analytical and exalted, is itself finite, and the finiteness in it cannot be laid aside. It is not fitted, therefore, to see the Infinity of God, and thus God, as He is in Himself, but can see God from behind in shadow; as it is said of Moses, when he asked to see God, that he was placed in a cleft of the rock, and saw His hinder side; "His hinder side" meaning what[1] is visible in the world and perceptible in the Word. How vain then it is to wish to comprehend what God is in His very being or in His substance! It is enough to acknowledge God from things finite, that is created, in which He is infinitely. T.28.

[1] Note the pithy phrases.

200. Divine things, which are infinite, cannot be apprehended except by means of finite things of which man can form some idea. A.3938.

201. God is uncreated because He is Himself life. Life can create, but cannot be created, for to be created is to have existence from another, and if life had existence from another there would be another being even as regards life, and that life would be life in itself. If this First were not life in itself it would be either from another or from itself; and you cannot say life from itself because

from itself involves coming forth, and that coming forth would be from nothing, and from nothing nothing can come forth.

This First, which has being in itself and from which all things have been created, is God, who is called Jehovah because He is Being in Himself. E.1126.

202. God Is Love itself and Wisdom itself, and these two constitute His essence. T.37.

203. Unless He were a Man God could not have created the universe and all things in it. Any intelligent person can grasp this clearly, for he cannot deny that in God there is Love and Wisdom, mercy and clemency, and also goodness itself and truth itself; these are from God. And because he cannot deny this, neither can he deny that God is Man. For abstractly from man not one of these is possible. Man is their subject, and to separate them from their subject is to say that they are not. Think of wisdom, and place it outside of man—is it anything? Can you conceive of it as something ethereal, or as something flamy? You cannot; unless perchance you conceive of it as being within these; and if within these, it must be wisdom in a form such as man has; it must be wholly in the form of man, not one thing can be lacking if wisdom is to be in that form. In a word, the form of wisdom is man; and because man is the form of wisdom, he is also the form of love, mercy, clemency, good and truth, because these make one with wisdom. W.286.

204. Every one who thinks from clear reason sees that the universe was not created out of nothing. For he sees that nothing can be made of nothing. Nothing is nothing, and to make anything of nothing is contradiction, and the contradictory is contrary to the light of truth, which is from Divine Wisdom. Whatever is not from Divine Wisdom is not from Divine Omnipotence, either. Every one who thinks from clear reason sees also that all things have been created out of a substance which is Substance in itself. For that is Being itself, out of which every thing that is can take form; and since God alone is Substance in itself, and therefore Being itself, it is evident that from this source alone do things come to be. Many have seen this, for reason causes one to see it; and yet they have not dared to confirm it, fearing lest they might be led to think that the created universe is God, because from God, or that nature is from itself, and consequently that the inmost of nature is what is called God. For this reason, although many

have seen that the formation of all things is from God alone and out of His Being, yet they have not dared to go beyond their first thought on the subject, lest their understanding should become entangled in a so-called Gordian knot, beyond the possibility of release. Nor could they release their understanding, for they have thought of God, and of the creation of the universe by God, from time and space, which are properties of nature; and from nature no one can have any perception of God and of the creation of the universe; but every one whose understanding is in any interior light can have a perception of nature and of its creation out of God, because God is not in time and space. . . . The Divine apart from space fills all the spaces of the universe, and apart from time is in all time. . . . And although God has created the universe and all things of it out of Himself, yet nothing whatever in the created universe is God. W.283.

205. The essence of love is to love others outside of oneself, to desire to be one with them, and to bless them from oneself. These essentials of the Divine love were the cause of the creation of the universe, and are the cause of its conservation. That those three essentials of the Divine love were the cause of creation may be seen clearly from an attentive examination of them. That the first, which is loving others outside of oneself, was a cause, is evident from the universe, which is outside of God, as the world is outside of the sun, but into which He can extend and exercise His love, and so rest. We read also that after God had created heaven and earth, He rested; and thus the Sabbath day was made (*Genesis* ii.2, 3). That the second essential, which is desiring to be one with others, was a cause, is evident from the creation of man in the image and likeness of God; by which is meant that man was made a form to receive love and wisdom from God, so that God can unite Himself with him, and, for his sake with all things and every thing of the universe, which are no other than means; for conjunction with a final cause is also a conjunction with the mediate causes. That all things were created for the sake of man is plain also from the book of creation (*Genesis* i.28-30). That the third essential, which is blessing others from oneself, is a cause, is evident from the angelic heaven, which is provided for every one who receives God's love; there the blessedness of all is from God alone. Those three essentials of God's love are also the cause of the conservation of the universe because conservation is perpetual creation, as subsistence is perpetual existence; and the Divine love from eternity to eternity is the same; thus such as it was in creat-

ing the world, such it is and continues to be in the world created. T.43, 46.

206. It would be the work of a large volume to set forth and demonstrate these things* in a proper manner one by one. Moreover it does not enter strictly into the system of theology of this book, as a lemma or argument. I shall only adduce some *Memorabilia*,[1] from which an idea of the creation of the universe by God may be conceived, and from conception some birth representing it may be produced. T.75e.

[1] Swedenborg's *Memorabilia* are records (like the following Excerpt) of other-world experiences of his.

207. Since I have been introduced by the Lord into your world, I have perceived how idle it would be to try to form any conclusion about the creation of the universe without first knowing there are two worlds. . . . I then also saw there are two suns, one from which all things spiritual come, and the other from which all natural things flow. The sun from which all things spiritual come, is nothing but the love of Jehovah God, Who is in its midst, and the sun from which things natural flow, is nothing but fire. Having learned these facts, . . . I was permitted to see that the universe was created by Jehovah God by means of the sun in the midst of which He is. . . . How creation progressed from its primordial state it would take too much space to explain, but when I have been in enlightenment I have perceived that by means of the light and heat from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another. Because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree: but, because this spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun from which all natural things proceed was created together with it; and by this likewise, by means of light and heat, three atmospheres encompassing the former, as the shell does the kernel, or the bark of a tree the wood; and at last by means of these, the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earths, which consist of loam, stones, and minerals. But this is the most general kind of sketch of the creation. T.76.

* A number of sweeping propositions about the creation of the world.

208. The object of creation was an angelic heaven from the human race; in other words, mankind, in whom God might be able to dwell as in His residence. For this reason man was created a form of Divine order. God is in him, and as far as he lives according to Divine order, fully so; but if he does not live according to Divine order, still God is in him, but in his highest parts, endowing him with the ability to understand truth and to will what is good. But as far as man lives contrary to order, so far he shuts up the lower parts of his mind or spirit, and prevents God from descending and filling them with His presence. Then God is in him, but he is not in God. T.66, 70.

209. In regard to foresight and providence in general, there is foresight with respect to man,[1] and providence with respect to the Lord.

The Lord foresaw from eternity what the human race would be, and what the quality of each member of it would be, and that evil would continually increase, till at length man would of himself rush headlong into hell. On this account, the Lord has not only provided means, by which man may be turned from hell and led to heaven, but also by His providence continually turns and leads him. The Lord also foresaw, that never would any good be rooted in man, except in his free-will, since whatever is not rooted in free-will, is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of himself, or of his free-will, would thus incline towards the deepest hell, on which account the Lord provides, that in case a man should not suffer himself to be led in freedom to heaven, he may still be turned towards a milder hell, but in case he suffer himself to be led in freedom to what is good, he may be led to heaven. Hence it is manifest what foresight means, and what providence, and that the things which are foreseen are thus provided for. And hence it may appear, how great an error it is to believe, that the Lord has not foreseen, and does not see, the most individual things in man, and that He does not foresee and lead in them, when the truth really is, that the Lord's foresight and providence is in the very minutest of all these most individual things, and in things so very minute, that it is impossible by any stretch of thought to comprehend a thousand thousandth part of them. Every smallest moment of man's life contains in it a series of consequences extending to eternity, for each moment is a new beginning of subsequent ones, and this is the case with all and singular the moments of his life both in regard to his understanding and will. And as the Lord foresaw from

eternity what would be man's quality, and what it would be to eternity, it is manifest that the Divine Providence is operative in the most particular and individual things respecting him, governing and inclining him, as was said, to such a quality, and this by a continual management of his freedom. A.3854.

[1] Conditions have been brought about by the race, not in the Divine provision at all, which have however been foreseen by the Lord. Hence there is previdence ('foresight') as well as providence.

210. The Lord foresees and sees each and all things to the most minute, and provides and disposes all, yet some by permission, some by admission, some by leave, some in good-pleasure, and some of His will. A.1755.

211. Because heaven was the end in creation, it is the end of His Divine Providence. P.27.

212. In all that proceeds from the Lord the Divine providence is first, for it is continually in the end for the sake of which the universe was created. The activity and progress of the end through means is what is called Divine Providence. Since, then, the Divine that goes forth is Himself, and the Divine providence is the primary thing that goes forth, it follows that to act contrary to the laws of His Divine providence is to act contrary to Himself.

It may be said furthermore, that the Lord is Providence, as it is said that God is Order, for the Divine providence is Divine order with regard above all to the salvation of man. As order is impossible without laws, for laws are what constitute order, and every law derives from order that it is order, it follows that God, being order, is the law of His order. P.331.

213. There are laws of the Divine Providence that are unknown to men. These laws are what make the nature of Providence known; and only one who knows its nature, can acknowledge it, having some view of it then.

It is a law of the Divine Providence that the human being act from freedom in accord with reason.

It is a law of the Divine Providence that as if of himself a man should put evils away as sins in the external [1] man; in this way the Lord is able, and in no other, to put evils away in the internal [1] man, and at the same time in the external.

It is a law of the Divine Providence that man should not be compelled by external means to think and will, and thus to believe and love, the things of religion, but should guide himself, and at times compel himself.

It is a law of the Divine Providence that the human being should be led and taught by the Lord from heaven by means of the Word, and by means of doctrines and preachings from the Word, and thus to all appearance as if of himself.

It is a law of the Divine Providence that nothing of the operation of the Divine Providence should be evident to man's perceptions or senses, but that he should know about it, however, and acknowledge it.

Man is admitted interiorly [2] into truths of faith and into goods of charity only so far as he can be kept in them to the end of his life. P.70, 71, 100, *et al.*

[1] Is the external and internal of thought referred to n.12, note.
[2] With the heart and will.

214. There are no laws of permission by themselves or apart from laws of the Divine providence, but the two are the same. When, therefore, God is said to permit, it is not meant that He wills, but that on account of the end, which is salvation, He cannot avert. Whatever is done for the sake of the end, which is salvation, is according to laws of the Divine providence. For the Divine providence is constantly moving in a way diverse from and contrary to man's will, continually intent upon its end; and in consequence, at every instant of its operation or at every step of its progress, where it observes man to be swerving from that end, it guides, bends, and directs him according to its laws, by leading him away from evil and leading him to good. That this cannot be done without the permission of evil will be seen in what follows. Moreover, nothing can be permitted without a reason, and the reason can be found only in some law of the Divine providence, which law teaches why it is permitted. P.234.

215. God is omnipotent because He has all power from Himself; all others have it from Him. His Power and Will are one; and since He wills nothing but what is good, therefore He can do nothing but what is good. God is also goodness itself; and therefore when He does good He is in Himself, and go out of Himself, He cannot. It is a prevalent opinion to-day that God's Omnipotence is like the absolute power of a king in the world, who of his good pleasure can do what he will, pardon and condemn as he wills, make the guilty guiltless, declare the faithless faithful, exalt the unworthy and undeserving above the worthy and deserving, in fact, under any pretext whatever deprive his subjects of their goods, and sentence them to death, and other things of the

kind. Yet if Divine Omnipotence extended to the doing of evil as well as of good, what would be the difference between God and the devil, other than that between two monarchs, one of whom is a king and at the same time a tyrant, and the other a tyrant whose power is fettered? If, according to modern faith, God's omnipotence were absolute, with respect to doing good and doing evil both, would it not be possible, in fact, easy, to raise all hell to heaven, and to turn devils and satans into angels, and on earth to purge every wicked man from his sins in a moment, and renew, and sanctify, and regenerate him, from a son of wrath making him a son of grace, and so justify him? In His Omnipotence God cannot do this, however, for it is contrary to the laws of His own order in the universe, and at the same time contrary to the laws of order inscribed on the human being. These are to the effect that God and man shall unite themselves mutually from both sides. T.56, 57, 58.

Research Excerpts: on Omnipresence, T.30; on Omniscience, T.59-62.

216. The many angels who appeared before the coming of the Lord into the world were Jehovah Himself in human form, i.e., in the form of an angel. This is very plain from the fact that the angels who appeared were called Jehovah, for example those who appeared to Abraham (*Genesis* xviii.1, 13, 14, 17, 20, 26, 33); the angel, too, who appeared to Gideon, of whom in *Judges* (vi.12, 14, 16, 22-24); besides others elsewhere. Jehovah Himself in human form, or what is the same, in the form of an angel, was the Lord. At that time His Divine Human appeared as an angel. Of this the Lord Himself speaks in *John:* "Jesus said, Abraham rejoiced to see My day; and he saw it, and was glad. Verily, verily, I say unto you, Before Abraham was, I am" (viii.56, 58). "Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (xvii.5). That Jehovah could appear in no other way is also evident from the words of the Lord in *John:* "Ye have not heard the voice of the Father at any time, nor seen His shape" (v.37). "Not that any man hath seen the Father, save He who is with the Father, He hath seen the Father" vi.46). From these passages it may be known what is meant by the Lord from eternity. A.9315.

217. Jehovah God had from eternity a Human[1] such as the angels in the heavens have, although of infinite essence and therefore Divine, but did not have such a human as men on the earth have. But Jehovah God assumed such a human as men on earth

have, in accordance with His own Divine Order, which is that it should be conceived, born, grow up, and be gradually initiated into Divine Wisdom and Divine Love. Can. "Redeemer," vii. 1, 2.

[1] Called the pre-incarnation Humanity. See nn. 218, 245.

218. It has been told me from heaven, that in the Lord from eternity, Who is Jehovah, before His assumption of a Human in the world, the two prior degrees existed actually, and the third degree potentially, as they do also with angels; but that after the assumption of a Human in the world, He put on over these the third degree, called the natural, thereby becoming Man, like a man in the world; but with the difference, that in the Lord this degree, like the prior degrees, is infinite and uncreated, while in angel and in man they are all finite and created. For the Divine which, apart from space, had filled all spaces, penetrated even to the outmosts of nature; yet before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic heavens but after the assumption it was immediate from Himself. This is the reason why all churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent became spiritual-natural and celestial-natural, and representative worship was abolished. This also was the reason why the sun of the angelic heaven, which is the first proceeding of His Divine Love and Divine Wisdom, shone out, after the assumption of the human nature, with a greater effulgence and splendor than before the assumption. This is meant by the words in *Isaiah:* "In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (xxx. 26). This is said [1] of the state of heaven and the church after the Lord's coming into the world. . . . The mediate enlightenment of men by way of the angelic heaven, which existed before the Lord's coming, may be likened to the light of the moon, which is the mediate light of the sun; and because after His coming this was made immediate, it is said in *Isaiah,* that the light of the moon should be as the light of the sun; and in *David:* "In His days shall the righteous flourish, and abundance of peace until there is no longer any moon" (lxxii. 7). This is also said [1] of the Lord. W. 233.

[1] More especially in the deeper sense of Scripture.

219. There are two things which make God's essence, the Divine Love and the Divine Wisdom; or, what is the same, the Divine Good and the Divine Truth. These two are also meant

in the Word by "Jehovah God;" by "Jehovah," the Divine Love or the Divine Good, and by "God," the Divine Wisdom or the Divine Truth; thence it is that in the Word they are distinguished in various ways, and sometimes only Jehovah is named, and sometimes only God; for where Divine Good is treated of, there "Jehovah" is said; and where Divine Truth, there "God;" and where both, there "Jehovah God." That Jehovah God descended as the Divine Truth, which is the Word, is evident in *John,* where are these words: "In the Beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not any thing made that was made. And the Word became flesh, and dwelt among us" (i.1, 3, 14). By the Word the Divine Truth is meant. That the Lord in the world was the Divine truth is plain from His own words: "I am the Way, the Truth, and the life" (*John* xiv.6). Also from these words: "We know that the Son of God is come, and hath given us an understanding that we may know the truth; and we are in the truth, in His Son Jesus Christ. This is the true God and eternal life" (1 *John* v. 20). And still further, from His Being called the Light, as in *John* i.4, 9; xii.35, 36, 46; ix.5; *Luke* ii.30-32; *John* iii.19, 21; besides other places. "Light" means the Divine truth. T. 85.

220. That Jehovah God Himself descended and became Man, is evident from these passages: "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (*Isaiah* vii.14); "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (*Isaiah* ix.6); "The voice of him that crieth in the wilderness, Prepare ye the way of the Jehovah, make straight in the desert a highway for our God" (*Isaiah* xl.3); "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him. He shall feed His flock like a shepherd" (*Isaiah* xl.10, 11); "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and righteousness in the earth. And this is His name whereby He shall be called, Jehovah our Righteousness" (*Jeremiah* xxiii.5, 6). T.82.

221. Since it was God who descended, and since He is order itself, it was necessary, if He was to become man actually, that He

should be conceived, carried in the womb, born, educated, acquire knowledges gradually, and thereby be introduced into intelligence and wisdom. For this reason He was in respect to His Human, an infant like other infants, a boy like other boys, and so on; with the sole difference that this development was accomplished in Him more quickly, more fully, and more perfectly than in others. That this development was in accordance with order is evident from these words in *Luke:* "And the child grew and waxed strong in spirit. And He advanced in wisdom, and in stages of life, and in favor with God and man" (ii.40, 52). That this was done more quickly, more fully, and more perfectly than with others is evident from what is said of Him in the same Gospel, that when He was twelve years old He sat in the temple in the midst of the doctors and taught them, and that all who heard Him were astonished at His understanding and answers (ii.46, 47; and iv.16-22, 32). T.89.

222. The Lord from eternity,[1] Who is Jehovah, came into the world to subdue the hells and to glorify His Humanity. Without Him no mortal could have been saved; and they are saved who believe in Him. T.2.

He descended and assumed a human nature, to the end that He might reduce to order all things which were in heaven, and all things which were in hell, and all things which were in the church; because at that time the power of hell prevailed over the power of heaven, and upon earth the power of evil over the power of good, and thence a total damnation stood at the door and threatened. This impending damnation Jehovah God removed by means of His Humanity, which was Divine truth, and thus He redeemed angels and men; and afterward He united in His Humanity Divine truth with Divine good or Divine wisdom with Divine love, and thus together with [2] and in the glorified Human returned into His Divine, in which He was from eternity. These things are meant by this passage in *John:* "The Word was with God, and the Word was God: and the Word became flesh" (i.1, 14); and in the same, "I came forth from the Father, and have come into the world: again I leave the world, and go to the Father" (xvi.28); and also by this, "We know that the Son of God hath come, and given us an understanding, that we may know Him that is true; and we are in Him that is true, in His Son Jesus Christ: This is the true God and eternal life" (1 *John* v.20). From these passages it is manifest that without the coming of the Lord into the world, no one

could have been saved. It is similar at this day; wherefore, unless the Lord come again into the world, in Divine truth, which is the Word, no one can be saved. T.3.

[1] This phrase carries in it the thought of the pre-incarnation Divine Humanity. See nn.217, 218.
[2] The Humanity was not used and left; see § 128.

223. There are several reasons, . . . why God could not redeem men, that is, deliver them from damnation and hell, except by an assumed human nature. For redemption was the subjugation of the hells and the ordering of the heavens, and after this the establishment of a church. These things God in His omnipotence could effect only by means of a human nature; as no one can work unless he has an arm. His Humanity is called "the arm of Jehovah" in the Word (*Isaiah* xl.10; liii.1); as one can attack a fortified city and destroy the shrines of the idols in it, only by means of arms. That in this Divine work God had omnipotence by means of His Humanity is manifest also from the Word. Otherwise God, Who is in what is inmost and purest, could pass to no purpose to what is outmost, in which are the hells and in which the men of that time were—comparatively as the soul cannot do anything without a body, or as one cannot conquer enemies who do not come into his sight, or whom he cannot approach and reach with any arms, like spears, shields, or muskets. It was as impossible for God to accomplish the work of redemption without the Humanity as it would be for one to subjugate the Indies without transporting soldiers there in ships; or as it would be to make trees grow with the sun's heat and light only, if no air were created through which the heat and light might pass, or no earth, out of which they might spring; as impossible, in fact, as to cast nets into the air and catch fishes there, instead of in the water. For, as He is in Himself, Jehovah in His omnipotence cannot touch any devil in hell nor any devil upon earth, and curb him and his fury, and subdue his violence, unless He be in things last as He is in things first. He is in things last in His Humanity. Therefore, He is called "the First and the Last," "the Alpha and the Omega," "the Beginning and the End." T.84.

224. Whoever knows what the nature of hell is, and how it had arisen at the time of the Lord's coming, and overflowed the whole world of spirits (into which those enter who pass by death from this world), and with what power the Lord cast hell down and put it to flight, and afterwards reduced it (and heaven) to order,

cannot but stand in amazement, and exclaim, that all was a purely Divine work.

By the same Divine power the Lord fights at this day against hell in every man who is being regenerated; for hell rises up against every one then with diabolical fury; to which, unless the Lord opposed and subdued it, man could not but succumb. T.123.

225. The Lord came into the world to save the human race which would otherwise have perished in eternal death. This salvation the Lord effected by subjugating the hells, which infested every man coming into the world and going out of the world, and by glorifying His Humanity; for so He can hold the hells subdued to eternity. The subjugation of the hells, and the glorification at the same time of His Humanity, were effected by temptations let into the Humanity He had from the mother, and by unbroken victories. His passion on the cross was the last temptation and complete victory. N.293.

226. Redemption itself was the subjugation of the hells, the establishment of order in the heavens, and thereby a preparation for a new spiritual church. That these three are redemption, I can say with all certainty, since the Lord is also at this day performing a redemption, which He commenced in the year 1757, together with the last judgment[1] which was then performed. This redemption has continued from that time even to this.[2] The reason is, that the Second Coming of the Lord is at this time, and a new church is to be instituted, which cannot be done unless the subjugation of the hells, and the establishment of order in the heavens precede. And because it was granted me to see all things, I can describe how the hells were subjugated, and how the new heaven was founded and put in order. The subjugation of the hells, the establishment of order in the heavens and the establishment of a new church were redemption, because without these no man could have been saved. T.115.

[1] There is a "last judgment" on each religious era (see § 42); the term does not mean that judgments are at an end.

[2] "True Christian Religion" was published in 1771.

227. The first stage of the redemption accomplished by the Lord was the separation of the evil from the good, the elevation of the good to Himself into heaven, and the removal of the evil from Himself into hell. This first stage was a last judgment. The second stage of redemption was the co-ordination of all things in the heavens, and the subordination of all things in hell, a still

more distinct separation and freeing of the good from the evil. This amounted to a new heaven and a new hell. The third act of redemption was a revelation of truths out of the new heaven, and by this means the erection and establishment on earth of a new spiritual church. This was a yet further separation and freeing of the good from the evil, for the future as well as at the time. Coronis, 21.

228. The human with every man commences in the inmost [1] of his rational [1] being; so also with the Lord's humanity. What was above that was Jehovah Himself, differently from every other man. A.2194.

[1] On these terms see §§ 5 and 6 and excerpts. What is asserted, in this passage, is the completeness and genuineness of the Lord's human nature, as well as His unique relation to the Divine.

229. It is known that the Lord was born like another man, and that when an infant, He learned to speak as an infant does, and that He grew in knowledge, and in intelligence and wisdom. Hence it is evident, that His humanity was not Divine from birth, but that He made it Divine by His own proper ability. It was done by His own proper ability because He was conceived by Jehovah. Thence the inmost essence of His life was Jehovah Himself. For the inmost of the life of every man, called the soul, is from the father, but what that inmost puts on, which is called body, is from the mother. The inmost essence of life, which is from the father, is continually flowing in and acting on the external, which is from the mother, and endeavoring to make this like to itself, even in the womb, as may be plain from sons, in that they are born to the natural inclinations of the father, and in some cases grandsons and great-grandsons to the natural inclinations of the grandfather and great-grandfather. The ground and reason of this is that the soul, which is from the father, continually wills to make the external, which is from the mother, like to itself, and an image of itself. Since this is the case with the human being, it may be manifest that it was especially the case with the Lord. His inmost essence was the Divine itself, because it was Jehovah Himself. For He was His only-begotten Son. And inasmuch as the inmost was the Divine itself, could not this, more than in the case of any man, make the external, which was from the mother, an image of itself, that is, like to itself, thus make the humanity, which was external, and from the mother, divine? And this by his own proper ability, because the Divine, which was inmost, from which He acted into the humanity, was His, as the soul of man,

which is inmost, is man's. And whereas the Lord advanced according to Divine order, He made His human nature, when He was in the world, to be Divine truth;[1] but afterwards, when He was fully glorified, He made it to be Divine good,[1] thus one with Jehovah. A.6716.

[1] On the force of these terms see Excerpt n.145, note.

230. It would not have been possible for hell to approach to the Lord if He had been born Divine, that is, without an adherence of evil from the mother. It is a general formula with preachers that the Lord also bore the iniquities and evils of mankind; but it was impossible for Him to take iniquities and evils on Himself, except by way of heredity. The Divine is not susceptible of evil. To overcome evil, therefore, by His own powers —which no man ever could, or can do—and to become the One Righteousness, He willed to be born like another man.

Otherwise, there would have been no need that He should be born. But in order that He might also put on evil, to fight against it and conquer it, and might thus join together in Himself the Divine Essence and the Human Essence, He came into the world.

The Lord, however, had no actual evil, or evil that was His own; as He Himself declares in *John:* "Which of you convinceth Me of sin?" (viii.46). A.1573.

231. This Divine Truth, which also is the Word, was in the Lord by birth from conception. Afterwards it was increased beyond all measure, that is, infinitely; which is meant by the Spirit of Jehovah imparted to Him. Can. "Redeemer," iv.3.

232. The body of Christ, so far [1] as it was from the substance of the mother, was not life in itself, but a recipient of life from the Divine in Him, which was Life in itself. Can. "Redeemer," ix.3.

[1] Note the implication.

233. The Lord consecutively put off the human nature assumed from the mother, and put on a Humanity from the Divine in Himself, which is the Divine Humanity and the Son of God. L.35.

234. It is to be known, that the Lord successively and continually, even to the last period of His life in the world, when He was glorified, separated from Himself, and put off that which was

merely human, viz., what He derived from the mother, till at length He was no longer her son, but the son of God, in point of birth as well as conception, and thus became one with the Father, and Himself Jehovah. That He separated from Himself and put off all the human which He had from the mother, so that He was no longer her son, appears plain from the Lord's words in *John:* "When they wanted wine, the mother of Jesus said to Him, they have no wine; Jesus said unto her, What is there to Me and to thee, woman?" (ii.3, 4); and in *Matthew,* "Then said one unto Him, Behold Thy mother, and Thy brethren stand without, seeking to speak to Thee; but Jesus answering said to him that had told him, Who is My mother and who are My brethren? and stretching forth His hand over His disciples He said, Behold My mother, and My brethren; for whosoever shall do the will of My Father, Who is in the heavens, the same is My brother, and sister and mother" (xii.47-49; *Mark* iii.32-35; *Luke* viii.20, 21). A.2649.

235. When the Lord had fully glorified His Humanity, He then put off the humanity derived from the mother, and put on a humanity derived from the Father, which is the Divine Humanity; wherefore, He was then no longer the son of Mary. N.295.

236. Now, because the Lord had at first a human nature from the mother, and put this off successively, therefore while He was in the world He had two states, which are called the state of humiliation or of exinanition, and the state of glorification or of union with the Divine which is called the Father,—the state of humiliation so far as and when He was in the human from the mother, and the state of glorification so far as and when He was in the Human from the Father. In the state of humiliation He prayed to the Father, as to one other than Himself; but in the state of glorification He spoke with the Father as with Himself. In the latter state, He said that the Father and He were one; but in the state of humiliation He underwent temptations, and suffered the cross, and prayed that the Father might not forsake Him: for the Divine could not be tempted, and still less suffer the cross. L.35.

237. The progress to union was the state of His exinanition, and the union itself is the state of His glorification. That the Lord, while He was in the world, was in two states, which are called states of exinanition and of glorification, is known in the church; the former state, which was that of exinanition, is de-

scribed in many passages in the Word, especially in the *Psalms* of David, and also in the prophets, and particularly in *Isaiah* (liii.), where it is said, that "He poured out His soul unto death" (v.12). This same state was the state of His humiliation before the Father, for in it He prays to the Father and says that He does His will, and ascribes to the Father what He has done or said. That He prayed to the Father is evident from many passages (*Matthew* xxvi.39, 41; *Mark* i.35; vi.46; xiv.32-39; *Luke* v.16; vi.12; xxii.41-44; *John* xvii.9, 15, 20); and that He did the will of the Father (*John* iv.34; v.30); and that He ascribed to the Father all that He did and said (*John* viii.26-29; xii.49, 50; xiv.10). Yea, upon the cross He cried out, "My God, My God, why hast Thou forsaken Me?" (*Matthew* xxvii.46; *Mark* xv.34). Moreover, without this state He could not have been crucified. The state of glorification is also the state of union. He was in this state when He was transfigured before His three disciples, and when He did miracles, and whenever He said that the Father and He were one; that the Father was in Him, and He in the Father; that all things of the Father were His; and when the union was full, that He had power over all flesh (*John* xvii.2); and all power in heaven and in earth (*Matthew* xxviii.18); and more to the same effect. T.104.

238. The Lord by the most grievous temptation-combats reduced all things in Himself to Divine order, insomuch that there remained nothing at all of the human which He had derived from the mother; so that He was not merely made new as other men are but was made wholly Divine. For a man who has been made new by regeneration still retains in himself an inclination to evil, and even evil itself; but he is withheld from evil by an influx of the life of the Lord's love, and this with all power; whereas the Lord cast out all the evil that He had inherited from the mother, and made Himself Divine even as to truths, which are the vessels.[1] A.3318.

[1] Of life, or of good.

239. The union itself was fully effected through the passion of the cross, because that was the last temptation which the Lord suffered in the world; and conjunction is effected by temptations. For in temptations a man, in appearance, is left to himself alone; and yet he is not so left, for God is then most present in his inmost being, and supports him. When, therefore, any one conquers in temptation, he is in inmost conjunction with God: and

the Lord was then in inmost union with God His Father. That in the passion of the cross the Lord was left to Himself, is evident from His exclamation upon the cross: "My God, My God, why hast Thou forsaken Me?" (*Matthew* xxvii.46); and also from these words of the Lord: "No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (*John* x.18). . . . Then an inmost and thus the complete union was effected. T.126.

240. It is plain, therefore, why the Lord came into the world, and put on the human state itself, with its infirmity. Thus He could be tempted as to the human, and through temptations could subjugate the hells, and reduce each and all things to obedience and into order, and save the human race, which had removed itself so far from the Supreme Divine. A.2795.

241. The union of the Lord's Human Essence with His Divine Essence was not effected at once, but in the whole course of His life, from infancy to the last period of His life in the world. Thus He ascended continually to glorification, that is, to union; which is what we read in *John:* "Jesus said, Father, glorify Thy name. Then came there a voice from heaven, saying, I both have glorified it, and will glorify it again," (xii.28). A.2033.

242. That the union is reciprocal is very evident from these passages in the Word: "Philip, believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me" (*John* xiv.10, 11); "That ye may know and believe that the Father is in Me, and I in the Father" (x.38); "That they all may be one, as Thou, Father, art in Me, and I in Thee" (xvii.21); "Father, all Mine are Thine, and Thine are Mine" (xvii.10). The union is reciprocal because no union or conjunction between two is given, unless on the part of each they accede one to the other. T.99.

243. The Lord rose from the dead not only as to His spirit but as to His body, because He glorified His whole Humanity while He was in the world, that is, made it Divine. For the soul which He had from the Father was in itself absolutely Divine, and the Body being finally made a likeness to the Soul, that is, of the Father, also became Divine. Hence it is that He, unlike any other man, rose again both as to soul and body. This He made manifest, too, to His disciples (who when they saw Him

thought they saw a spirit) by saying: "See My hands and My feet, that it is I myself; handle Me, and see, for a spirit hath not flesh and bones as ye see Me have" (*Luke* xxiv.31-39), indicating by this that He was Man both as to His Spirit and in respect to His body. H.316.

244. While the Lord was in the world He had foresight and providence, in His humanity, but from the Divine. But afterwards, when He was glorified, He had these solely from the Divine; for the Human glorified is Divine. The human regarded in itself, is merely a form receptive of life from the Divine; but the Lord's glorified Human, or His Divine Human, is not a form receptive of life from the Divine, but is the very being of life; and what proceeds from it is life. A.5256.

245. (Before the incarnation) the Divine Human was the essential Divine as it is in heaven, or in the Greatest Man,[1] and was Jehovah Himself clothed in this way with the Human. But when the human race had become such that the Essential Divine, so clothed as to be the Divine Human in heaven, could no longer effectively influence men, that is, when Jehovah could no longer reach man because man had so far removed himself, then Jehovah, Who is the Lord in respect to the essential Divine, came down and took upon Himself a human which was by conception Divine, while by its birth from a virgin it was such as is the human of other men. This human He put away, and by Divine means made the human so born to be Divine; and from this all holiness proceeds. Thus the Human came to be Essence in Itself, which fills the entire heaven, and also enables those to be saved who could not otherwise be saved. And this is now the Lord Who as to His Divine Human is alone Man, and from Whom man has it that he is man. A.3061.

[1] See § 43.

246. Thus God became Man, as in things first so also in things last. . . . God from the beginning was Man[1] in first things, though not in last; yet, after He took on the Human in the world, He became Man in ultimates also. From this it is that the Lord is called "the Beginning and the End," "the First and the Last," "the Alpha and the Omega;" as in the Apocalypse: "I am the Alpha and the Omega, the Beginning and the End, saith the

Lord; He Who is, and Who was and Who is to come; the Almighty" (i.8, 11). John, when he saw the Son of Man in the midst of the seven candle-sticks, "fell at His feet as dead. But He laid His right hand upon him, saying, I am the First and the Last" (i.13, 17; ii.8; xxi.6). "Behold, I come quickly, that I may give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last" (xxii.12, 13). And in *Isaiah:* "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth: I am the First and the Last" (xliv.6; xlviii.12). L.36.

[1] On force of this see § 101.

247. No one can be conjoined by faith and love to the essential Divine apart from the Divine Human. For the essential Divine, which is called the Father, cannot be thought about because it is incomprehensible; and what cannot be thought about cannot become an object of faith, nor therefore, an object of love; when yet the head of all worship is to believe in God, and to love Him above all things. That the essential Divine, which is the Father, is incomprehensible, the Lord teaches in *John:* "No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him" (i.18). "Ye have not heard the voice of the Father at any time, nor seen His shape" (v.37). And that the Divine itself which is the 'Father' is comprehensible in the Lord through His Divine Human, He again teaches in these passages: "He that seeth Me, seeth Him Who sent Me" (*John* xii.45); "If ye have known Me, ye have known My Father also; and henceforth ye have known Him, and have seen Him. He that seeth Me, seeth the Father" (*John* xiv.6-11); "All things have been delivered unto Me of My Father; and no one knoweth the Son, save the Father; neither doth any one know the Father save the Son, and he to whom the Son will reveal Him" (*Matthew* xi.27, *Luke* x.22). A.10067.

248. The state of the church was completely changed by the Lord's becoming the Word in ultimates. All the churches which had been before His advent, were representative[1] churches, and could see Divine truth in the shade[1] only; but after Lord's coming into the world a church was instituted by Him which saw Divine truth in the light.[1] The difference is like that between evening and morning, and the state of the church before His advent is indeed called "the evening" and that of the church after it "the morning." Before His coming into the world the Lord

was present, of course, with the men of the church, but mediately through heaven, whereas since His coming into the world He is present with them immediately, for in the world He put on the Divine Natural,[2] in which He is present with men. The Lord's "glorification" is the glorification of the human nature which He assumed in the world, and the glorified human nature is the Divine Natural. S.99.

[1] The spiritual life had been grasped under some type, picturing it; now it could be looked at directly.
[2] See Excerpt n.218.

249. There is a trine in the Lord: the Divine itself which is called the Father, the Divine Human called the Son, and the Divine going forth called the Holy Spirit, as may be seen from the Word, from the Divine essence, and from heaven. *From the Word:*—There the Lord Himself teaches that the Father and He are one, and that the Holy Spirit goes forth from Him and from the Father; also that the Father is in Him and He in the Father, and that the Spirit of Truth, which is the Holy Spirit, does not speak from Himself but from the Lord; and again, there are passages in the Old Word where the Lord is called "Jehovah," "Son of God," and "the Holy One of Israel." *From the Divine Essence:*—One Divine by itself is not possible, but there must be a trine.[2] This trine is being, manifesting,[1] and going forth, for being must necessarily show itself, and when it has shown itself, go forth so as to have effect. This trine is one in essence and in person, and is God. This may be illustrated by a comparison. An angel of heaven is trinal and thus one; the being of an angel is what is called his soul, his appearing[1] is what is called his body, and the going forth from both is what is called the sphere of his life, without which an angel has neither existence nor being. By this trine an angel is an image of God, and is called a "son of God," and also an "heir," and even a "god;" nevertheless, an angel is not life from himself, but is a recipient of life; God alone is life from Himself. *From Heaven:*—The Divine trine, which is one in essence and in person, is such in heaven. The Divine called the Father, and the Divine Human called the Son, appear in heaven before the angels as a sun, and the Divine that goes forth therefrom appears as light united to heat; the light is Divine truth, and the heat is Divine good. Thus the Divine called the Father is the Divine "being," the Divine Human called the Son is the Divine "manifestation" from that "being" and the Divine called the Holy Spirit is the Divine going forth from the Divine

manifestation and from the Divine being. This trine is the Lord in heaven; His Divine love is what appears there as a sun. E.1111.

[1] Swedenborg's word here means the phenomenal side of being—the coming to notice, even to one's own awareness.

[2] Nothing could make plainer that the Trinity always was, and is not simply a trinity of ways in which God *came* to *show* Himself (§ 132).

250. By the Holy Spirit strictly the Divine Truth [1] is meant, thus also the Word; and in this sense the Lord Himself is also the Holy Spirit. But because in the church at this day the Divine operation which is actual justification is described by the Holy Spirit, therefore this is here assumed [2] as the Holy Spirit; and of this chiefly we speak for the reason, also, that the Divine Operation is effected by the Divine truth which proceeds out of the Lord; and that which proceeds is of one and the same essence with Him from Whom it proceeds, like these three, soul, body, and proceeding power, which together make one essence; with man, merely human, but with the Lord, Divine and Human also; these after the glorification being united together, like what precedes with what follows, and like essence with its form. Thus the three essentials,[3] which are called "Father," "Son," and "Holy Spirit," in the Lord are one. The Lord is the Divine Truth itself, or Divine Verity; the Holy Spirit is also the same. T.139.

[1] On the meaning of this term see n.145, note, again.

[2] Swedenborg accommodates himself to the easier conception of the Holy Spirit.

[3] This term the teaching employs in place of the old theological term 'persons,' which had come to mean "beings" or "individuals." No term is adequate for description of the members of the Trinity, which are not neuter as the term "essentials" is, or non-personal.

251. "Jesus cried with a loud voice, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water. This He said of the spirit which they that believe on Him were to receive; the Holy Spirit was not yet, because Jesus was not yet glorified" (*John* vii.37-39).

It is clear from this that the Holy Spirit is Divine truth going forth from the Lord, which flows in with man, both immediately from the Lord Himself and mediately through angels and spirits; for the Lord says first, that "he who believes on Him, out of his belly shall flow rivers of living water," and then that "He spake this of the spirit which they were to receive;" for "water," in the spiritual sense, signifies truth, and "rivers of living water," Divine truth from the Lord in abundance; the same is therefore meant by

"the spirit which they were to receive." And as Divine truth goes forth from the glorified Human of the Lord, and not immediately from His Divine itself, for this in itself was glorified from eternity, so it is here said, "The Holy Spirit was not yet, because Jesus was not glorified." To "glorify" is to make Divine, and the Lord fully glorified His Human, that is, made it Divine by His last temptation and victory on the cross. E.183.

252. The Spirit of God and the Holy Spirit are two distinct things.[1] The Spirit of God neither did nor could operate on man except imperceptibly; whereas the Holy Spirit, which proceeds solely from the Lord, operates on man perceptibly and enables him to comprehend spiritual truths in a natural manner; for the Lord has united the Divine Natural to the Divine Celestial and the Divine Spiritual, and He operates from these two through that. Besides, "Holy" in the Word is predicated solely of Divine truth, thus of the Lord, Who is Divine truth not only in the celestial and spiritual but also in the natural sense; and therefore it is said in the Revelation that the Lord alone is holy (xv.3, 4). See also R.173. It is also said in *John:* "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii.39). Q.5.

[1] Each is the Divine in the act of proceeding, but the Spirit of God is that Divine proceeding as before the Incarnation, the Holy Spirit the fuller Divine influence after Incarnation.

253. The Divine virtue and activity meant by the Holy Spirit are in general reformation and regeneration, and according to these renewal, vivification, sanctification and justification, and in turn according to these, purification from evils, and forgiveness of sins, and finally salvation. These are, in their order, the virtues which the Lord [1] operates in those who believe in Him, and who accommodate and dispose themselves for His reception and abode; and this is done by means of Divine truth, and with Christians by means of the Word; for this is the only medium through which man draws near to the Lord, and into which the Lord enters; for, as was said above, the Lord is the Divine Truth itself, and whatsoever proceeds from Him is Divine truth. But the Divine truth from good is to be understood, which is the same with faith from charity; for faith is no other than truth, and charity is no other than goodness. By means of Divine truth from good, that is, by means of faith from charity, man is reformed and regenerated; also renewed, vivified, sanctified, justified; and, according to the progress and increase of these, is purified from evils; and purification from evils is remission of sins. It should be known that

the Lord is continually operating those saving graces with every man, for they are steps to heaven, for the Lord wills the salvation of all; wherefore the salvation of all is His end, and he who wills an end will the means. His coming, redemption, and the passion of the cross, were for the sake of the salvation of men (*Matthew* xviii. 11; *Luke* xix. 10); and, because the salvation of men was and for ever is His end, it follows that the above-mentioned operations are mediate ends, and to save is the ultimate end. T. 142.

[1] **The Lord, as His is the Holy Spirit.**

254. With the clergy this Divine virtue and activity (meant by the sending of the Holy Spirit) is especially enlightenment and instruction. The Lord's activities in reformation and regeneration flow in from Him with the clergy as well as with the laity, and are received by those who are in the Lord, and the Lord in them (*John* vi. 56; xiv. 20; xv. 4, 5). Of the activities of the Holy Spirit with the clergy especially, there are four: Enlightenment, Perception, Disposition, and Instruction. *Enlightenment* is from the Lord. *Perception* is with the man according to the state of his mind formed by doctrines; if these are true the perception becomes clear from the light which enlightens, but if they are false the perception becomes obscure, which may yet appear as if clear from confirmations; but this is from illusive light which to merely natural sight is like clearness. *Disposition,* however, is from the affection of the love of the will; the enjoyment from this love disposes; if the enjoyment is from the love of evil and hence of falsity, it excites a zeal which outwardly is stern, rough, burning, and flaming, while inwardly it is anger, rage, and unmercifulness; but if it be from love of good and thence of truth, it is outwardly mild, smooth, thundering, and flashing, and inwardly it is charity, grace, and mercy. *Instruction* follows as an effect from the preceding as causes. These Divine activities belong to the office of minister, and inauguration into the ministry brings them with it; but enlightenment from the Lord is turned into various lights and heats with every one, according to the state of his mind. T. 146, 155.

255. We have treated of God the Creator, and at the same time we treated also of Creation; then of the Lord the Redeemer, and at the same time of Redemption; and lastly of the Holy Spirit, and at the same time of the Divine Operation. And having thus treated of the Triune God, it is necessary to treat also of the Divine Trinity, which is known in the Christian world, and yet is unknown. For by this alone can a just idea of God be obtained;

and a just idea of God is, in the church, like the shrine and the altar in a temple, and like a crown on the head and a sceptre in the hand of a king on his throne; for on a just idea[1] of God depends the whole body of theology, as a chain depends on its first link. And, if you will believe it, every one is allotted his place in the heavens according to his idea of God; for that is, as it were, the touchstone by which are tested the gold and silver, that is, good and truth, as to their quality with man: for there is with him no saving good except from God, nor is there any truth which does not derive its quality from the bosom of good. T.163.

[1]See back at § 95.

256. That there is a Divine Trinity, Father, Son, and Holy Spirit, is very evident from the Word, and from these things there: "The angel Gabriel said unto Mary, The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee, shall be called The Son of God" (*Luke* i.35). Here three are named, the Highest Who is God the Father, the Holy Spirit, and the Son of God. When Jesus was baptized, "Lo, the heavens were opened, and John saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased" (*Matthew* iii.16, 17; *Mark* i.10, 11; *John* i.32). And still more plainly from these words of the Lord to the disciples: "Go ye, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (*Matthew* xxviii.19); and moreover from these words[1] in 1 *John* v.7: "There are three that bear record in heaven, The Father, the Word, and the Holy Spirit." And further, that the Lord prayed to His Father, and spoke of Him and with Him, and said that He would send the Holy Spirit, and also did send Him. Finally, that the apostles in their epistles frequently named the Father, and the Son, and the Holy Spirit. From these things it is manifest that there is a Divine Trinity, which is Father, Son, and Holy Spirit. T.164.

[1] These words are not in the earliest MSS of the New Testament.

257. A Divine Trinity in one Person is to be understood as soul, body, and proceeding activity,[1] together constituting one essence, for the one is from the other, and therefore the one belongs to the other. In this sense there is a trinity in each man, which taken together constitutes one person, to wit, the soul, the body, and the activity that goes forth. But in man this trinity is

finite, because man is only an organ of life; whereas in the Lord the Trinity is infinite and thus Divine, because the Lord is life itself even in respect to the Human, as He Himself teaches in *John* v.26; xiv.6; and also elsewhere. Q.3.

[1] This illustration lights up the way in which the members of the Trinity are related among themselves. It does not mean to say that one *is* soul, another body, etc. See Excerpt 259, where this is plainer.

258. The idea of three essentials existing in one person is attained when the Father is thought of as being in the Lord, and the Holy Spirit as proceeding from Him. There is then perceived to be a trinity in the Lord: namely, the Divine Itself, which is the Father; the Divine Humanity, which is the Son; and the Divine Proceeding, which is the Holy Spirit. N.290.

259. In the Lord (Jesus Christ) are the Divine "Being" to which the soul in man corresponds; the Divine Human to which the body corresponds; and the proceeding Divine (Holy Spirit) to which the activity corresponds. This trine is a one. R.961(3).

260. There is a trinity in God and there is also a unity. That there is a trinity is evident from the passages, in the Word where the Father, Son, and Holy Spirit are mentioned; and that there is a unity, from the passages in the Word where it is said that God is one. The unity in which there is a trinity, or the one God in Whom there is a trine, does not exist in the Divine that is called the Father, nor in the Divine that is called the Holy Spirit, but in the Lord alone. In the Lord alone there is a trine, namely the Divine which is called the Father, the Divine Human which is called the Son, and the Divine going forth which is the Holy Spirit; and this trine is one because it is in one person, and may be called a triune. E.1106.

261. In all things, in the spiritual world and in the natural, there is the semblance of a marriage. The image of marriage exists where there is what is active and what is passive. And there must be what is active and what is passive where anything at all exists, for without the conjunction of the two nothing can ever be produced. There is an image of marriage in all things, because all things relate to good and truth, thus to the heavenly marriage, which is of good and truth; and the heavenly marriage in turn relates to the Divine marriage, which is one of Divine good and Divine truth. And as nothing can exist or be produced unless there is what is active and what is passive, thus, unless there is an image of marriage, it is very plain that truth which belongs

to faith without the good which belongs to charity can produce nothing, nor that good without that truth; there must be a union of the two to produce fruit, and to make the life of heaven in the human being. A.7022.

262. For those who desire true marriage love the Lord provides like partners. If they are not given on earth, He provides them in the heavens. For all marriages of a true marriage love are the provision of the Lord. I have heard the angels describe how they are provided in the heavens, thus: That the Divine Providence of the Lord with regard to marriages and in a marriage is most minute and most universal. For from the delights of marriage love all the delights of heaven stream forth like sweet waters from the flow of a fountain. Therefore it is provided that marriage partners be born, and that they be educated constantly under the Lord's auspices for marriage, the boy and the girl not knowing it. When the time is ready, she, the virgin then marriageable, and he, the youth, then ready for marriage, meet somewhere as if by fate, see each other, and then instantly, as from a certain instinct, know that they are mates, and as if from a kind of dictate they think within themselves, the youth, "She is mine," and the virgin, "He is mine." When this thought has been seated for some time in the mind of each, they deliberately speak to each other, and betroth themselves. It is said, as if by fate, instinct, and dictate, though the meaning is by Providence, because so long as Providence is unappreciated it thus appears; for the Lord opens their inward kinship so that they may see each other. M.229.

263. True marriage love is chastity itself. The reasons are: (1) It is from the Lord, and answers to the marriage of the Lord and the church. (2) It issues from the marriage of good and truth. (3) It is spiritual, in the measure the church is with one. (4) It is the fundamental love, and the head of all loves, spiritual and celestial. (5) It is the true seminary of the human race, and thus of the angelic heaven. (6) It therefore exists among the angels of heaven, too, and with them spiritual offspring are born of it, which are growths in love and wisdom. (7) Its service is therefore pre-eminent above the other uses of creation. So it follows that true marriage love, viewed in the light of its origin, and looked at in its essence, is pure and holy, so that it may be called purity and holiness, and therefore chastity itself. M.143.

264. The Word is the medium of the Lord's union with the human being, and of man's with the Lord. For in its essence it is

Divine truth joined with Divine good, and Divine good joined with Divine truth. This union is in each and all things of the Word, in its celestial and in its spiritual sense. From this it follows that the Word is the perfect marriage of good and truth, and because it is from the Lord, and what is from Him is in truth He, it results that when a man reads the Word and takes truth from it the Lord adds goods. For good which affects, a man does not see, for he reads from the understanding, and the understanding takes from it only its own things, which are truths. The understanding feels, from the delight which flows in when it is enlightened, that good is added to the truths. This takes place inwardly in those only who read to the end that they may acquire wisdom, and that end exists with those who wish to learn of the genuine truths there, and by means of these to form the church in themselves. Those, however, who only read for the glamour of erudition, and those who read with the notion that mere reading or hearing inspires faith and conduces to salvation, do not receive any good from the Lord. For the thought of these readers is to be saved by the mere words, in which is nothing of truth, and the purpose of the others to be eminent for their learning—a purpose with which no spiritual good can be united, but only the natural delight which comes of worldly glory. Because it is a medium of conjunction the Word is called the covenant, Old, and New; 'covenant' meaning 'conjunction.' M.128.

265. The Divine love and the Divine wisdom, which are a unity in the Lord, and which go forth as a unity from Him, are in a certain image in everything made by Him. Something shall be said specifically about that unity or union which is called the marriage of good and truth. That marriage is (1) In the Lord Himself; for Divine love and Divine wisdom are a unity in Him. (2) It is from the Lord. In everything which goes forth from Him love and wisdom are fully united, the two going forth from Him as a Sun, the Divine love as heat, and the Divine wisdom as light. (3) The two are received by the angels, indeed, as two, but are made a unity in them by the Lord; the same is true of men of the church. (4) Because of this influx of love and wisdom from the Lord as a unity into angels of heaven and men of the church, the Lord is called "Bridegroom" and "Husband" in the Word, and the heaven and the Church "Bride" and "Wife." (5) As far, therefore, as heaven and the church in general or an angel of heaven and a man of the church individually are in that union, i.e., in the marriage of good and truth, they are an image

and likeness of the Lord, for good and truth are a unity in the Lord, and in fact are the Lord. (6) In heaven and in the church in general, or in an angel of heaven or a man of the church, love and wisdom are a unity when will and understanding, and thus good and truth make a unity, or what is the same when charity and faith make one, or, what is still the same, when doctrine from the Word and a life according to it make a one. P.8.

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